

The Outlook

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No. 11

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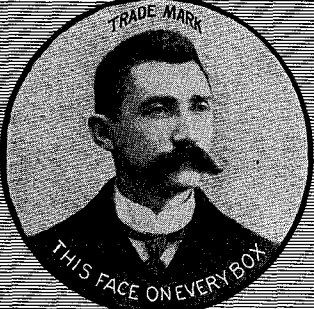
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The Elections: The General Results

For the past thirty years Republican administrations have so uniformly been confronted with a Democratic House of Representatives during the second half of their terms that this result came to appear almost inevitable. The rule was first broken in 1898, when the Republicans kept control of the House by the narrow margin of thirteen votes, and even this majority was attributed by Democrats to the popularity of the Spanish War, not then formally ended. This year, however, the Republicans keep control of the House by a majority of twenty-eight or thirty, and by gaining United States Senators in Kansas, Utah, Idaho, and Washington make good their losses last year in Maryland and Kentucky and their losses this year in North Carolina and Nevada. The next Senate will again be Republican by a majority of fifty-five Republicans to thirty-three Democrats, even if the Republicans fail to gain a possible seat in Colorado and fail again to fill the two vacancies in Delaware. This extraordinary party victory is mainly to be attributed to three causes. (1) Industrial: The extraordinary commercial prosperity, especially in the rural districts, where the largest crops of recent years in all the Northern States are being marketed at much the highest prices. (2) Political: The persistence of Democratic divisions, and especially the apathy of the radical Democrats where the "reorganizers" regained control. (3) Personal: The exceptional popularity of the President, especially in the West. The last appeal of the Republican campaign managers to the voters in all parts of the country was to "stand by the President," indicating a consciousness that the leadership of the President was more popular with the rank and file of the voters than the party's attitude toward the tariff or

the trusts. In an unusual degree the result of the election was a vote of confidence in the President. The lesson it teaches to the Republican party is that, if it would retain the support of the voters, it should follow the President's lead in modifying the tariff and establishing more rigid public control of the operations of the trusts.

Where the Democrats Gained

In the East the Democratic party gained Congressmen in New York, Baltimore, Boston, and Providence, and in the State of Rhode Island they gained the Governor; but outside of the industrial centers—for all Rhode Island is practically an industrial center—the party vote as a rule was relatively lighter than in 1900. The greater industrial unrest in the cities than in the rural districts is explained by the fact that while the retail price of manufactured articles bought by the farmers has hardly advanced at all, the price of farm products consumed in the cities has advanced enormously and become the equivalent of a serious cut in wages. Both in city and country the aggregate vote of both parties fell off greatly from the enormous totals recorded in the Presidential election of 1900. Even in New York State, where Mr. Coler reduced the Republican plurality from 143,000 for President McKinley to 12,000 for Governor Odell, Mr. Coler's vote fell many thousand short of that polled for Mr. Bryan. Take the country over, barely four voters out of five who came to the polls in 1900 took the trouble to vote this year. Massachusetts was an exception to this rule. Here the Democratic party, for the first time in years, was liberally supplied with campaign funds—more liberally, apparently, than the Republican party—and extraordinary efforts were made to get out the full vote. By dint of a hard

campaign upon the issues of tariff revision and imperialism, they succeeded in reducing the Republican plurality from 82,000 in 1900 to 37,000, and the result would have been still closer had not thousands of radical Democrats, offended by the State Convention's rejection of the Kansas City platform and nomination of a representative of the Boston elevated road as the party candidate, cast their votes for the Social Democratic ticket. This ticket received the astonishing vote of 30,000, and six thousand more were cast for the Socialist Labor candidates representing the same principles. In several cities—particularly the shoe towns, so famous for their radicalism in Abolition days—the Socialist vote exceeded the Democratic. Among the Republican Congressional candidates, Mr. Eugene Foss, who won his nomination on a tariff revision platform against the candidate of the machine, was defeated at the polls by Republican defections. He made, however, a spirited campaign, and had the pleasure of having his particular issue of Canadian reciprocity championed by other and successful Republican candidates. In Rhode Island the remarkable overturn which led to the election of a Democratic Governor is attributed to the keen popular discontent with the failure of the Republican administration to enforce the ten-hour law. The successful Democratic candidate is described by the Springfield "Republican" as a Bryan Democrat of fine ability and high character, who for years has conducted the often forlorn struggle of opposing corporate rule in Rhode Island politics. In Connecticut, where the Democratic platform was hardly distinguishable from the Republican on any subject, the party was defeated by a larger majority than in 1900 on a far smaller total vote.

Mr. Hill's Defeat in New York

In New York a feature of the vote deserving great attention was the extraordinary majority of 122,000 for Mr. Coler in Greater New York. That this should be given in a city which a year ago gave a majority of 32,000 for Mr. Low is evidence of the enormous size of the independent vote. The majority for Mr. Coler in the city was almost forty thousand greater than that secured by Judge Van Wyck

(Mr. Roosevelt's opponent) in 1898, and Mr. Coler would have been elected Governor but for the signal failure of Mr. Hill to get to the polls the Democratic voters of the upper part of the State. This portion of the territory was under Mr. Hill's especial charge, and his crushing defeat has a National importance, as it destroys his prestige as the Presidential candidate of those Democratic managers all over the Union who wish to subordinate party principles to party success. In Pennsylvania the Democrats conducted their campaign exclusively on State issues, and were supported by so many Republican reformers that they had high hopes of again electing ex-Governor Pattison. Outside of Philadelphia and Pittsburg they did practically tie the State, but in those cities there was a Republican plurality of nearly a hundred and forty thousand. In Delaware the election, according to the reports, had more than ever the character of an auction, and Mr. Addicks comes nearer than ever to controlling a majority of the Legislature. The Legislature apparently stands 20 Addicks Republicans, 8 "Regular" Republicans, and 21 Democrats. Another deadlock is probable. In the South there were no events of interest except that Maryland went Republican by a large majority, and that in North Carolina the adoption of the negro disfranchisement amendment was followed by the election of a solidly Democratic delegation to Congress.



Mr. Johnson's Defeat in Ohio

The most interesting campaign in the West was that in Ohio, where Tom L. Johnson, the millionaire free-trade iron manufacturer and anti-monopoly street railway magnate, dominated the Democratic Convention, championed a platform demanding the equal taxation of corporate property and a free hand for municipalities in the control of franchises, and conducted a spectacular campaign, traversing the State with an automobile and a gigantic tent in which to hold his meetings. To Mr. Johnson's credit, he made no distinction between Democratic corruptionists and Republican when holding up to scorn county officials who assessed railroad property at a small fraction of its true valuation, and, to his further credit, he

waged bitter war upon the Democratic machine controlled by John R. McLean, of the Cincinnati "Enquirer." On the question of the taxation of corporations he obviously had the sympathy of the rank and file of Republicans, and the Republican campaign against him was centered in an exposure of Mr. Johnson's personal record as an alleged tax-dodger and as the undoubted head of street railway corporations which had profited enormously by the very abuses he now condemned. Particularly did they bring to the attention of every voter in Ohio a suit brought by one of Mr. Johnson's corporations in Detroit to defeat ex-Mayor Pingree's efforts to secure public ownership and three-cent fares in that city. To some extent also the Republicans tried to arouse opposition to Mr. Johnson as a single-taxer, but this effort had no appreciable effect, and should have had none, as Mr. Johnson stood in this campaign for the equal taxation of the most important form of personal property—corporation securities—and advocated reaching this property through a State board of assessors, thus abandoning the single-tax scheme of "local option in taxation." The city of Cleveland gave Mr. Johnson's ticket the unusual majority of four thousand, and the Democratic vote in the rural districts was strong, but in Hamilton County, where the Cincinnati "Enquirer" was practically supporting the Republican ticket, the Republican vote was nearly three to one, and, by means of a majority of nearly thirty thousand here and substantial gains in most of the railroad centers, the Republican plurality in the State was raised to eighty-odd thousand, or over thirty thousand more than in the Presidential election. Mr. Johnson's prestige as a Presidential possibility has suffered only less than Mr. Hill's.



Republican Gains in the West

In the States of Indiana, Illinois, and Iowa, where the Democratic Conventions, after a sharp struggle, refused to indorse the Kansas City platform, there were similar losses as compared with 1900. In Wisconsin party lines went to pieces in the contest for Governor. Mr. Bryan's "Commoner," after the Wisconsin Democratic Convention as well as before it, strongly indorsed Gov-

ernor La Follette's position on direct primaries and equal taxation, and condemned the Democratic leaders for abandoning democratic principles in order to secure the support of corporation Republicans. In the rural districts of Wisconsin Bryan Democrats by thousands remained away from the polls, or came to them to vote for Governor La Follette. Over against these Republican gains, however, was the defection not only of the corporation Republicans alienated by Governor La Follette's platform, but of thousands of Spooner Republicans, who resented Governor La Follette's refusal to support Senator Spooner for re-election unless Senator Spooner supported the carrying out of the State platform regarding primary and taxation reform. The Republican defections were among men so prominent in their communities that the Democratic candidate for Governor hoped for election. When the returns from the country districts were all in, however, it was found that Governor La Follette had a majority of over fifty thousand. In Minnesota, where the Democrats reaffirmed the Kansas City platform, they made some gains, electing ex-Governor Lind to Congress in a district Republican by ten thousand in 1900. This, however, was a personal rather than a party triumph. In Nebraska the Democrats barely held their own, and in all the other Western States save California they suffered serious losses. In California their gain of two Congressmen was due to fusion with the Union Labor party. In Utah, despite some Gentile defection in Salt Lake City, the Republicans carried the State by an unprecedented majority, practically insuring the election of the Mormon apostle Smoot to the United States Senate. Mr. Smoot does not appear to be a polygamist, and his creed of course is not of itself a bar to his admission. In Idaho also the Republicans gain a Senatorship, and they may also gain one in Colorado if the Republican House can unseat the Democratic delegation from Denver on charges of election frauds. Such an action, however, would be likely to cause the Democratic Senate to refuse to enter into joint session. The Democratic defeat in Colorado followed a refusal of the party to join with the Populists in nominating a fusion ticket.

The Direct Legislation Victory

But perhaps the most important election held in the West last week was one the result of which was not even mentioned in most press despatches. In Illinois, as we stated a month ago, the petition of over a hundred thousand voters secured the submission of three important questions to ascertain public opinion respecting them. These questions related respectively to direct legislation in State affairs, direct legislation in local affairs, and the popular election of United States Senators. The questions relating to direct legislation were so crudely expressed that they did not promise to secure affirmative answers from all believers in the principle presented, but it now appears that the manner of formulation did not materially affect the result of the vote. Briefly stated, the first question asked whether the voters favored a referendum upon acts of the Legislature whenever five per cent. of their number petitioned therefor, and a referendum upon proposed legislative measures whenever eight per cent. of their number petitioned. The second question asked whether the voters desired a corresponding referendum upon measures adopted by or proposed before City Councils and other local governing bodies. The great majority of legislative candidates bound themselves to endeavor to carry out the will of the voters as expressed in the election, though the vote had no mandatory effect upon legislation. In Chicago the complete returns as tabulated by the "Record-Herald" were as follows:

Initiative and Referendum Proposition—State.

For	162,685
Against	25,883
Majority for.....	136,802

Initiative and Referendum Proposition—Local.

For	156,327
Against.....	24,567
Majority for.....	131,760

Proposition to Elect United States Senators by Direct Vote.

For	161,941
Against.....	24,917
Majority for.....	137,034

The returns from the rest of the State indicate that all the propositions were endorsed by heavy majorities in every county, and by majorities exceeding three to one in most of them. This remarkable vote in Illinois, following the overwhelming majority by which the voters of Oregon

adopted the direct legislation amendment to their Constitution, brings the issue into practical politics in every part of the country. The increase of popular distrust of legislative rule, occasioned by the growing power of the lobby in State capitols and city halls, and the increase of popular faith in popular government, both find expression in this extraordinary turning toward direct legislation.



The Omnibus Statehood Bill

When Congress reconvenes in December, the first important measure on the calendar of the Senate will be the Omnibus Statehood Bill, which passed the House at the last session by an overwhelming majority. By this measure Oklahoma, New Mexico, and Arizona would at once be admitted into the Union as States, with not only their proportion of Representatives in the lower house of Congress, but with two members of the United States Senate for each commonwealth. Of these Territories Oklahoma is without doubt entitled to admission as a State. It has a population of half a million. This population is of the same high character, as regards education, industry, and American spirit, that has always marked the people of the agricultural West. New Mexico and Arizona, however, stand upon a somewhat different plane. As regards population they have now more people than most Western States had at the time of their admission into the Union, and a far greater number than was required ten years ago, when Dakota Territory was divided into two States and Wyoming, Montana, and Idaho were simultaneously admitted into the Union. New Mexico has nearly three hundred thousand people, and Arizona more than one hundred thousand. New Mexico has for the past thirty years contained in the neighborhood of a hundred thousand people or twice as many as were required of Wyoming at the time of its admission, but it has been held in the position of a Territory because in the government of the Union a certain amount of homogeneity is essential to bring about harmony, and the people of New Mexico were in large measure aliens in sentiment as well as in language. This condition, however, according to the report of the Secretary of

the Interior, has been rapidly changing during the present generation, and especially since the recent mining developments have added so greatly to the population of the State. In 1870 the census showed that 85 per cent. of the people were illiterate; the census of 1880 reduced this percentage to 65; the census of 1890 brought it down to 44; and the census of 1900 puts it at 33. There is, therefore, less illiteracy in New Mexico than in two or three of the Southern States. The reason, therefore, which has previously forbidden admission of New Mexico as a State is no longer as forcible as formerly; but its admission as a full partner in the business of governing the United States is none the less of doubtful advantage to the people of the rest of the country. The indifference of a Spanish population to many of the public questions with which our people are concerned is likely to make them for the present a drag upon political progress, though, of course, the duty of considering these questions will forward an educational movement within New Mexico. In considering the question presented by this bill Congress ought to discard all notion that these Territories have any *right* to Statehood. Admission into the Union is admission of a partner on absolutely co-equal terms into a political partnership. The State admitted helps to govern the other States, has the same representation in the Senate as the States of larger and more settled populations; and may in a doubtful election determine who shall be the President and what shall be the complexion of the House. Such a partnership ought neither to be asked nor conceded unless it is for the mutual advantage of both the new State and the older States into whose political union it seeks to be received. The burden of proof is on the applying State to show that its admission will be beneficial to the Union as well as to itself, and in the case of New Mexico and Arizona such proof has not yet been furnished to the public. It was certainly a mistake for the Senate to fix so early a date as the third day of the session for a vote on this bill, which ought to be voted down, unless by general consent the time for a final vote is postponed and an opportunity for fuller discussion of the question is afforded.

The Miners' Demands Mr. Mitchell's statement of the demands of the anthracite mine workers made to the Strike Commission last week was so compact a document that it was reprinted in full by the more important daily papers all over the country. In terseness, in clearness, and in temper it was a model of composition, and it puts the miners' case so that it will be understood not only by the Commission, but by the people at large. The demands made by the miners at their last Convention, says Mr. Mitchell, were as follows: (1) An increase of twenty per cent. in wages for the men employed on contract or piece-work; (2) a decrease of twenty per cent. in the hours of men employed by the day; (3) the weighing of coal for the miners by the "long ton" of commerce, 2,240 pounds, instead of the varying standards now employed; (4) the regulation of hours, wages, and labor conditions by agreements between the United Mine Workers and the anthracite coal companies. The demand for an increase of one-fifth in wages is based chiefly upon the statement that the present yearly wages of anthracite mine workers are lower than those of other workmen of similar skill undergoing similar hardships, and notably lower than the wages paid for kindred work in the soft-coal fields of the West. The demand for the eight-hour day is based in part upon the same reasoning, and in part upon the better quality of work, the better health, and the better intellectual and social conditions which the short-hour day brings with it. The demand that coal shall be paid for, "whenever practicable," at its actual weight is based upon the statement that the small sizes of coal—pea, buckwheat, etc.—are no longer worthless to the operators, and that the laborers ought no longer to mine a ton of excessive weight on the ground that the operator cannot sell a large portion of the miner's product. The demand that labor conditions in the anthracite mines, as now in the bituminous mines, shall be regulated by agreements between the whole body of workers and the whole body of employers is urged upon the ground that the workmen have a right to make such collective bargains, that their organizations are helpful to their members in every relation, and that

only through such collective agreements between employers and employed can discipline in the ranks of labor be maintained and harmony preserved. The coal companies, by the terms of their agreement with the President, are free to reject a recommendation on the part of the Commission that such a trade agreement be entered into with the United Mine Workers, but the Commission is free to recommend whatever terms it sees fit by which to secure permanent peace, and the coal companies could not lightly reject a recommendation that they should make yearly agreements with workmen representing all their employees—union and non-union. Of course such agreements would be practically with the miners' union so long as that body maintained its ascendancy among the miners, but the companies could at all times retain the assurance that they were dealing with their own employees and not an alien organization. The public will look with great interest for the reply of the operators. It will have to be skillfully drawn as well as intrinsically strong to counteract the impression made on the public by the statement of Mr. Mitchell.



Civil Service Reform The nineteenth annual report of the United States Civil Service Commission announces substantial progress in the competitive system. During the last fiscal year the inclusions in it were the rural free delivery service, a considerable part of the field services of the War Department, and permanent employees of the Census Office. Over sixty-two thousand persons were examined for places, and nearly fifteen thousand persons were appointed, reinstated, or transferred—a large increase over any preceding year. Regarding the political activity of officeholders, the report says that in the classified service, where choice is made without reference to political considerations, and where the tenure of office is unaffected by the change of political parties, it is entirely practicable to provide that the officer or employee, while retaining his right to vote as he pleases and privately to express his opinion on all political subjects, should not take an active part in political management or in political campaigns, for precisely the same reason

for which a judge, an army officer, or a regular soldier is debarred from taking such active part. On the other hand, officials appointed through patronage and upon political considerations cannot be thus restrained, in the present state of public opinion. They must not, however, coerce the political action of their subordinates; and they must not use their offices to control political movements or to influence the result of elections. There is great need that the competitive system should be extended to the Consular service; and we trust that, before the next report is published, the Commission may be able to chronicle the passage of legislation by Congress on that subject.



Progress in the Philippines Recent personal letters received by the editors of The Outlook from Manila indicate that the Filipinos are more and more coming to recognize the fact that the American Government is really attempting to do something for them. The mission of Governor Taft to Rome contributed to this result, because it was perfectly evident that the United States in that mission could have no selfish object, but was zealously striving to take off from the Filipinos the hated incubus of the friars. Outside of Mindanao there is no war going on in the islands, and the latest reports from Mindanao state that the Sultan of Bacolod, who lately defied the United States and declared that he wanted war, not negotiation, has now asked for peace. Ladroneism, however, exists in several provinces, and the civil authorities now propose to call in the aid of the military to suppress it. There has always been a certain amount of ladroneism, or brigandage, in the islands, and it is particularly rife now, partly because of the depression that exists after every war, and partly because of the deplorable condition of agriculture. The scourge of the cholera has been a severe blow, and for a time doubled the death-rate in Manila, but the epidemic is now dying out, and only the island of Panay is suffering severely. From the point of view of business and agricultural prosperity even a worse misfortune has been the loss of the carabaos from rinderpest. This dreaded plague has destroyed three-

quarters of the animals upon which agriculture directly depends, and the effects will be felt for two years. One correspondent, writing to us of educational conditions, says: "Commissary, currency, and cholera—these three C's have been our greatest handicaps." By the first is meant the withdrawal of the military commissary privilege, which took place while the American teachers were on their way, so that they were greatly disappointed on arrival to find that privileges which they had expected were unavailable. The currency trouble arises from the fact that many teachers who expected to be paid in United States currency have been paid in Mexican currency, at a loss of ten per cent. The educational work, nevertheless, is acknowledged as a success by most observers in the Philippines, although it is only a beginning of what will be done. The native schools need complete reorganization.—Recent cable despatches from the Philippines assert that great numbers of the natives are being threatened by starvation unless relief of some kind is provided. It is understood that large purchases of supplies have been made by Governor Taft in the East, and that rice is being distributed by the civil governors of the provinces. It is not supposed that it will be necessary to provide for supplies from Washington. The Philippine Commission, according to one report, has appropriated \$2,000,000 Mexican to purchase rice and to charter vessels for its distribution and sell it at actual cost price.—The so-called New Catholic Church, led by a seceding priest of the Roman Catholic Church named Agaplay, appears to be gaining some headway; and there have been disturbances between the followers of the new Church and the regular priesthood. In one case it is stated that the dissenters took possession of the parish church, declaring that it belonged to them; a great crowd of women mobbed the Roman Catholic priest and for several days occupied the church building, sleeping and taking their meals there. The significance of this revolt we cannot with our present information adequately interpret. If, as we suspect, it is caused by hostility to the Spanish ecclesiastics, it may be expected that it will disappear as soon as the purpose of the Church to substitute Americans for Span-

ish in the higher offices of the Church, and to allow the local parishes a voice in the selection of their own priests, is realized.



Improvements in the Immigration Service

When, last spring, radical changes were made in the administration of the United States Bureau of Immigration by the appointment of new officials at the head of the bureau at Washington and the office of the port of New York, doubts as to the advisability of those changes were raised by many public-spirited citizens. The very obvious improvements that have followed the new management have by this time quieted these doubts. One of the first noteworthy improvements was the dismissal of the man who for over thirty years had been concerned in the business of exchanging American money for the money brought in by immigrants, and who had carried on the business in his own name for six years. This man had abused his extraordinary opportunities by overcharging the immigrants and enriching himself at their expense. The business was, therefore, put into more responsible and trustworthy hands. Other holders of privileges at Ellis Island, where the immigration buildings are situated in New York Harbor, have been relieved and substitutes appointed. In his report recently made public, Commissioner William Williams, of New York, calls attention to other abuses which are in course of correction. It is unquestionable that many of these have already been abolished: the filthy conditions of the eating-rooms, the lack of proper utensils, the exorbitant prices charged for refreshments necessary for the long railroad journeys, the arbitrariness of many of the officials, the compulsory service unwarrantedly required of detained and in some cases sick immigrants—all these have, to a degree most astonishing in view of the shortness of time, been done away with. Now, to use the words of one who has had the opportunity of observing almost every detail at Ellis Island, "the immigrants are treated like human beings." In the meantime the disregard of the law on the part of the steamship companies has been met with new vigor. The foreign agents of the various lines are very active in

inducing great numbers of Europeans to emigrate to America, without regard to their fitness according to the United States laws. It has even been proved, according to the report of Mr. Frank P. Sargent, head of the National Bureau of Immigration, that the steamship lines have overtly evaded laws by guaranteeing to intending immigrants that if any are refused admission at a port of the United States they will be taken to Canada and brought to United States soil by one of the hundreds of roads across the border. As a consequence of this practice, Commissioner-General Sargent recently visited Canada to confer with the authorities there concerning possible agreements with regard to immigration, as it affects both countries. Out of this conference between American and Canadian officials it is not unreasonable to hope that results may come out-reaching the specific subject of immigration.



**A Pilgrimage
Forcibly Interrupted**

The extraordinary so-called pilgrimage of the Doukhobors has been stopped by the authority of the Canadian Government, and the Doukhobors themselves returned by train to their villages. Two widely varying accounts of this action are given in the newspaper despatches, and it may be noted here that the accounts of the actions of the Doukhobors which have reached the press in the United States have, from the beginning, differed so widely as to create an impression that there has been some sensationalism in the stories sent by Manitoba and Winnipeg newspaper correspondents. Thus, as to the returning of the pilgrims, the Superintendent of Immigration, who has been at Yorkton, near the scene of the recent occurrences, telegraphs that the pilgrims were entrained "without difficulty," brought to Yorkton, and are being induced to return to their homes with little trouble. On the other hand, a long press despatch declares that the pilgrims were forcibly loaded in cars like cattle, and guarded by a large detachment of mounted police, who were necessary to keep the Doukhobors from throwing themselves from the car windows. This account asserts that it was only after a prolonged struggle that the five hundred mounted police, two

hundred farmers, and five hundred other citizens placed the fanatical pilgrims in the trains; that the Doukhobors would themselves use no aggressive violence, but struggled so that their slight clothing was torn from their backs. The report adds that twenty out of the five hundred pilgrims escaped and are still wandering on the prairie in a temperature that means death to them. If this account is true, it records one of the most distressing instances in history of what may be called collective and contagious fanaticism. As our readers have previously been told, the Doukhobors are a peculiar Russian sect who, because of their theories about non-resistance, refusal to recognize civil government, and religious and other ideas, found the conditions of life in Russia intolerable, and were brought to Canada some three years ago. We believe there are now between four and five thousand of the Doukhobors near Yorkton in Assiniboia. For a time they seemed to be prospering and to be receiving sensible American ideas, but within the last six months their fanaticism has assumed an acute form, and recently some of them have abandoned their farms, and, in insufficient clothing and without regard to the extremely low temperature of the region, have undertaken a pilgrimage on foot—men, women, and children—with the apparent object of impressing their religious ideas on the people of the neighboring country. An account written some two weeks ago described their condition as pitiable in the extreme. Even then the thermometer was below the freezing-point, and the Doukhobors were camping out near Yorkton absolutely without shelter. They speak very little English, and could only say that they were "looking for Jesus." The authorities succeeded in getting some of the sick, the women, and the children housed temporarily in sheds, but even this was much against their will; and it is alleged that many of the mothers who allowed their infants to be taken under shelter absolutely refused to follow them until forced to do so. Offers of clothing and of food were refused in the majority of cases. Altogether the problem presented to the Canadian Government is an extremely difficult one. Nothing could be more disagreeable than the use of force against people like these, who believe

themselves to be directly and specially inspired by the Holy Spirit, and, in an ignorant and fanatical way, have keen spiritual longings. But if the accounts generally published are correct, there seems no other course open than to compel these people to recognize the ordinary laws of civilization for their own sake and as the only way of preserving their life.



African Unrest

There is notable native unrest in three parts of Africa. We have already spoken of that in Somaliland in the east, where the British forces have now been forced to the sea by a native sheik or mullah, whom they call the "Mad Mullah," simply because he has been preaching a war of extermination against the whites. According to a letter printed in a Vienna paper by the ex-Austrian officer supposed to be at the head of the Mad Mullah's forces, the present struggle is not a mere predatory raid, and certainly not a revolution, since British authority has never been established in the interior of Somaliland. The Somali tribes respect the English position on the coast, according to this authority, but they have been long fighting for a free and independent Somaliland threatened not only by Great Britain in the east, but by Italy in the south and by Abyssinia in the west. If the natives are simply defending their own territory, they are probably more enraged at Abyssinian aggrandizement than at English or Italian, since, according to an ancient Mohammedan prophecy, Mecca, the Holy City of Islam, will one day be razed to the ground by the Abyssinians, an event which of course would be attended by disastrous consequences for all the Muslim world. The religion professed by the Somalis—nomadic tribes—is of a fanatic Mohammedan type, and the natives are completely in the power of the twelve sheiks or mullahs.—On the west coast of Africa the natives have revolted against Portuguese rule, and there are fears for the safety of the missionaries of the American Board (Congregational) and of the American Methodist Mission. The Portuguese province on the African west coast has an area of about half a million square miles; its native population of five millions has naturally never taken

kindly to Portuguese tyranny and negligence.—In the north, the murder of Mr. Cooper, the English missionary at Fez, the capital of Morocco, is only one evidence of the recrudescence of anti-foreign feeling there. Although the Sultan has visited summary punishment upon the murderer, a plot has been discovered to assassinate all the Europeans in Fez and the surrounding towns. At one of them, Mequinez, there is an American mission composed of twelve persons. A letter just at hand from this mission describes the condition as critical. Roads are now infested with bandits, and fanatics have torn up the survey flags of the Sultan's proposed railway, claiming that they were emblems of foreign suzerainty over Morocco.



Union for Social Regeneration

The Outlook, in its issue of September 13, commenting upon Professor Ladd's criticism of the churches for moral deficiency, affirmed the importance of the same co-operative endeavor by the churches for moral advancement at home that they make for general missionary work abroad. The programme of the New York State Conference of Religion for its third annual meeting, to be held in New York November 18–20, illustrates one form of this endeavor, a dozen or more denominations co-operating in it. The professed aim of the Conference is twofold: to affirm, amid all diversities of form and creed, the ethical and spiritual unity of the religious spirit, and to promote the junction of all religious forces for the quickening of the public conscience toward social righteousness. This twofold purpose is fully reflected in the list of topics to be discussed. Nearly half of the speakers are men of note in college faculties—among them Professor Ladd, who is to speak upon "The Present Crisis in Morals," as affecting the churches. This is in line with the reiterated utterance of the present President of Yale, that the universities must take a leading part in the work of quickening the civic conscience.



Zionism

The work of Zionism in Palestine goes forward with a progress which surprises its opponents. Over fifty thousand acres of land have now been acquired by the Jews there. Twenty

villages have been established by them. The land is devoted for the most part to the raising of corn; next comes grape-growing, then fruit-growing, and finally vegetable gardens. The rest is given over to grazing. The colonists are, for the most part, Russian Jews, and it is to these, living under the harsh rule of a supposedly peace-loving Czar, that Zionism has especially appealed. Many well-to-do Hebrews in America have not felt much sympathy with the movement, although the American Zionist Committee has been directed by tactful and forceful men. It is true that Palestine offers no inducement to Jewish immigration from this country; but that is no reason why the scanty soil of the Holy Land, with comparative freedom guaranteed by a Mohammedan monarch, is not a better home for the Jews than the richer soil of Russia and Rumania, where there is oppression from so-called Christian rulers. It is the fact of this oppression which has given to the present movement to restore the Jews to their old home a greater measure of success than has attended any previous endeavor.



Roman Catholics in Switzerland

The expulsion of the contumacious Roman Catholic monastic orders from France has naturally been followed by their entrance into other countries, where they have hoped to find a more agreeable home. Among these countries is Switzerland. The orders which had established new houses there, however, have just met with a disagreeable surprise. The Swiss Government has ordered these establishments to be closed—an order which, of course, interferes in no degree with existing establishments. The Government is quite within its rights, but its action has excited adverse criticism throughout the Roman Catholic press, which points the finger of reproach at supposedly free Switzerland, and claims that greater religious liberty exists in England and America than there. The expelled congregations, or orders, have obtained a delay of fifty days, in order that they may put their affairs in order. This may seem but a short space of time to outsiders; but the founders of new conventual establishments must have been quite well aware of the famous Article

52 of the Swiss Constitution: "The foundation of new convents or religious orders, or the re-establishment of those which have been suppressed, is prohibited."



The Tuberculosis Congress

About one hundred distinguished delegates have lately been in session in Berlin to discuss the year's investigations of the nature and treatment of consumption. Among others, Germany was represented by Professors Koch, Drs. von Leyden and Fraenkel; France, by Professors Brouardel (Professor Koch's opponent), Drs. Calmette and Nocard; Austria, by Professors von Schrotter and von Dubray; the United States, by Drs. Denison and Eager; and Great Britain, by Drs. H. Lillier and Theodore Williams. Professor Brouardel, of Paris, was made President. A notable feature was an account by Dr. Chalmette, of Lille, France, of a house-to-house crusade against tuberculosis in his own land, especially the nursing-at-home system carried on by private beneficence. The State partakes in this, said he, only by subsidies from the mutual betting at the races! Societies have been formed in each town, supported by the town councils and various social groups, which endeavor to prevent the spread of consumption among the working classes and sanitarily to educate their families, supplying advice and medicine at dispensaries. At Lille the principle is to give the largest relief to the less seriously diseased among the poorest people, so as to lengthen their economic life. Every patient's lodgings are washed at regular intervals with chloride of lime and the walls are whitewashed. The patients receive clothes, bedding, a pocket cuspidor, a table cuspidor, and one liter of lysol weekly. Steam laundering is done for sixty poor families at an average expense for each patient of about a franc (twenty cents) a day. The sanitary education of the families is done at home, mostly by intelligent workmen specially taught for this kind of lecturing. They explain how to make a house healthy and to disinfect linen, they supply food and material for relief during the patient's enforced idleness. Expectorators are instructed that spitting is as dangerous to them as to the persons around them, because the expectorators

inhale bacilli. Dr. Chalmette said that nearly two years' practice of this scheme gave satisfying results. Many patients who had been looked after and helped from one to nine months resumed work, having no bacilli in their expectoration, and had recovered the appearance of health. Dr. van Rynn, of Brussels, read a paper on the notification of consumption cases to the health authorities, and paid a deserved compliment to New York City in citing the results here, where the consumptive death-rate had decreased thirty per cent. in a few years. This notification, Dr. van Rynn added, should exist in all countries. Professor Fraenkel admitted that the critical struggle against tuberculosis only began with Professor Koch's discovery of the bacillus of the disease in 1881, since which time, largely under Dr. von Leyden's influence and direction, a system of sanatoria had been organized for the working classes in Germany, and influential associations had been formed. Dr. Koch's address was largely a repetition of his former utterances; he maintained more strenuously than ever that there is a radical difference between human and bovine tuberculosis. On behalf of the English association Dr. Hillier submitted four measures for the prevention of the spread of tuberculosis: (1) prohibition of expectoration under penalties; (2) systematic notification of phthisis; (3) efficient ventilation and lighting in all factories and public and private buildings; and (4) the establishment of sanatoria for tuberculous cases and for the treatment of phthisical cases.



A Memorial to Miss Porter The recent dedication at Farmington, Conn., of a memorial building in honor of Miss Sarah Porter is of more than local or personal significance. Miss Porter's school at Farmington is one of the best-known secondary schools for girls in the country. Her unusual personal relationship with her pupils, the widespread influence which her personality still exerts—although she died nearly three years ago—and her own high ideals for the sound education of women, make the gift of this memorial building on the part of graduates of her school especially appropriate. The event is, however, of larger signifi-

cance, because in a way it is a guarantee of the permanency of the school. There are in this country many well-equipped and endowed, or partially endowed, secondary schools for boys; but the secondary schools for girls as yet are almost entirely under private direction, and therefore lack the permanency and completeness which belong to a school conducted with a continuous policy. The Porter memorial consists of a parish house presented to the First Ecclesiastical Society of Farmington, and is a handsome structure of Colonial design, containing conveniences for various organizations connected with the parish work. The exercises of dedication were attended by a large number of prominent educators of the country, and the presentation address was made by Professor William M. Sloane, of Columbia University. Professor Sloane touched the core of the truest education either for man or woman when he said of Miss Porter in his address:

Finally, her girls felt that her greatest power was her sense of value. The central and strongest conviction which she had as to the need of her girls was that each should be shown, as the one thing worth while, *her* particular mission, whatever it might be. She was indifferent to wealth except as it was a power for righteousness, to dress except as it expressed sincerity, to social standing except as it was a means of high example. All this she exemplified in every way. She loved all good things, not because they were fascinating, but because they were good in themselves and a means to good living. Duty and the performance of duty she exhibited as the only source of cheerfulness, and, noting this, her girls discovered the charm and simplicity of moral training, or rather of teaching by example.

It is to be hoped that the concrete interest manifested by her graduate pupils in Miss Porter's methods and principles of teaching is a step in the direction of a permanent school built upon the foundation which she laid, and that the secondary schools for girls may be rapidly placed on permanent foundations by endowments and memorial gifts.



American Sculpture The exhibition in New York City under the auspices of the New York Florists' Club and the National Sculpture Society has been an occasion of unusual interest, because it has proved that an exhibition of sculpture is generally seen to the best advan-

tage when shown in a setting of shrubs and trees. The large area of Madison Square Garden afforded excellent opportunities for desirable effects both to sculptors and to florists. It was unfortunate, however, that the domain of the latter was so extensive. Large masses of chrysanthemums and other showy flowers are capital in their own place, but as an adjunct to sculpture are not always fitting. In future exhibitions flowers should be introduced more sparingly, shrubbery more largely. The proper use of bay, box, and magnolia trees was never more emphatically brought before the popular eye in America than in such effects as were produced by Mr. Bitter's noble figure of "Thanatos" resting between luxuriant magnolias, or his model for the Henry Villard Memorial against the darker bays. Mr. Barnhorn's wall fountain, set against a mass of Florida smilax and ground-pine, was, of course, doubly effective, as was also Mr. Konti's center fountain in the midst of graceful water-plants. On the other hand, certain pieces of sculpture are better away from arboreal backgrounds—Mr. Neandross's "Sorrow" and Mr. Borglum's "One in a Thousand," for instance—but these exceptions only prove the rule. Certain of the colossal figures seemed almost out of place even in such a vast inclosure as that of the Madison Square Garden; the splendid Washington of Messrs. French and Potter certainly needed the spaciousness of the Place d'Iéna, Paris, where the original worthily and impressively stands, and Mr. George Grey Barnard's colossal figures "Pan" and "The Hewer" demanded the contiguity of nature itself. The exhibition, as a whole, has first acquainted the public with such notable works as these and many others; secondly, has shown that the effect of most may be immensely heightened by the backgrounds and surroundings, if simple and severe, of vines, shrubs, and trees; finally, has been a sufficient evidence that to achieve an artistic success the element of commercialism must be eliminated.

A National Society of Christian Traveling Men One of the most interesting Christian organizations in the country is that known as the Gideons. This society is made up of Christian traveling men, who

wear a Gideon button as a means of recognition. The society had its beginning in 1899 with twelve members, and now numbers 23,000, with camps, as its local branches are designated, in eighteen different States and Territories. The society was organized originally for the purpose of mutual recognition and encouragement among Christian commercial travelers, but its scope has since been broadened and Gospel work is carried on along many and varied lines. The main object in view, however, is that the members shall be preachers of righteousness as they go about their daily business, preaching by their lives, as well as by their words when occasion arises. The members are from all evangelical denominations; and the work is wholly non-sectarian. The name is taken from Judges vii., and the button worn is a white pitcher enameled upon a dark-blue background, with a yellow flame issuing from the mouth of the pitcher—in sign of a part of the equipment of the original band of Gideonites. All true Gideons wear this button and are distinguished by it. The Chicago camp numbers three hundred members. It has a weekly noonday meeting in Willard Hall every Saturday of the year, and also has charge of the service in some one or more of the city's churches each Sunday. Much the same plan is followed in other cities. This part of the work was not of the Gideons' seeking, but ministers and laymen were not slow to recognize the value of such addresses. Members of the camp furnish music for such services also, and all the services are freely given, not even a collection being taken. A convention of the Gideons was held at Cedar Rapids during the past summer, and Indianapolis was decided upon for the next annual meeting. There are National, State, and local organizations. The officers of the National Association are: President, Frank A. Garlick, Chicago; Vice-President, A. B. T. Moore, Cedar Rapids, Ia.; Secretary, John H. Nicholson, Janesville, Wis.; Treasurer, W. J. Knights, Janenville, Wis.; Chaplain, L. C. Smith, Oshkosh, Wis. The National Superintendents are: Charles H. Palmer, W. S. Bowen, and H. E. Chapman, of Chicago. The originators of the movement were John H. Nicholson, the present Secretary, and S. E. Hill, of Beloit, Wis., one of the

associate editors of the "Gideon Quarterly," the official publication of the order.

The Trust Problem One Remedy

We hold it to be a self-evident truth that a private monopoly, not subject to governmental regulation, which controls any article of public necessity, comfort, or convenience, is inconsistent with free institutions. It is so because a private organization, free from governmental regulation, which controls what is necessary to the public welfare, in so far controls the public. If private monopoly is allowed to assume control of the food, the fuel, the lights, the coin, and the transportation of the community, it controls the life of the members of that community, because it controls what is necessary to their life.

When such a condition arises, there are three courses open to the public: it may destroy the monopoly and re-establish competition; it may bring the private enterprise under governmental control; or it may take over the enterprise and carry it on under governmental administration and for the benefit of the public. These are not inconsistent remedies; they are concurrent. The first remedy may be adopted in one case, the second in another case, the third in still another. But these three, or combinations of these three, exhaust all possible remedies. To point out objections to either one or all of these remedies is not conclusive. It is necessary to consider whether the remedy is worse than the disease.

There are two ways of applying the first of these remedies: legislation may prohibit combinations in restraint of trade; or legislation may leave the combinations untouched and promote a competition which will prevent the combination from becoming or remaining a monopoly. It is evident that the last is the most conservative of all the methods by which monopoly may be prevented. It interferes with individual liberty less than prohibitory legislation; it assumes less power on the part of the government than legislation regulating the monopoly; and it involves no such enlargement of the powers of government as is assumed in governmental administration of monopoly.

This method of promoting competition is the one recommended by President Roosevelt in urging legislation forbidding stock-watering and requiring publicity. Legislation prohibiting stock-watering would remove one of the chief temptations to the imposition of unjust and inequitable prices upon the public; publicity would incite competition with the existing enterprises by new organizations formed in order to share the profits whenever they became excessive.

Says Attorney-General Knox in his notable address at Pittsburg on October 14: "When a property worth a million dollars upon all the sober tests of value is capitalized at five millions and sold to the public, it is natural to assume that its purchasers will exert every effort to keep its earnings up to the basis of their capitalization. When the inevitable depression comes, wages must be reduced, prices enhanced, or dividends foregone." The recent coal strike has at once illustrated and emphasized this statement. The Reading Railroad Company has issued stocks and bonds to an amount very considerably in excess of the real value of its properties. It is capitalized at the rate of \$240,000 a mile; about \$100,000 a mile would appear to be a fair estimate of the cost of its construction. These stocks and bonds are in many cases in the hands of innocent purchasers, who bought them supposing that they represented a real value. They naturally expect dividends on their investment, and naturally desire as large dividends as they can get. Mr. Baer is elected President of the road for the purpose of earning and paying these dividends. But if he is to pay dividends on property which has no existence, it is evident that he must get the money out of some one. He can get it out of the public by charging more for the coal than would be enough to give fair compensation to all the workers and a fair rate of interest on the capital actually invested in and represented by the property; or he can get it out of the wage-earners by paying in salaries and wages less than the work would be worth if the public paid a fair price for the coal and the company had to pay dividends only on the capital actually invested in and represented by the property. We here find no fault with Mr. Baer. We assume that he had no share in the

operations by which an overvaluation was put upon the railroad and coal properties which he is managing. The fault is with the public which allowed such an overvaluation and is now suffering for its folly. But it is perfectly evident that some one must pay for that overvaluation—the present owners in diminished dividends, the mine workers in lessened wages, or the general public in enhanced prices. If the properties of the coal companies and the coal-carrying companies were represented at their actual value by the stocks and bonds which supposedly represent that property, the price of coal could be sensibly reduced, the wages of the miners sensibly increased, and adequate dividends could be paid to the owners of mines and the railroads. The first proposition of the President is to prohibit all future overvaluation of the properties of corporations, in order that this temptation to the owners of such properties to reduce wages and enhance prices may be taken away. This counsel is an application of Mr. Gladstone's maxim that the object of law should be to make vice difficult and virtue easy. Laws which permit overvaluation of corporate properties make vice almost necessary and virtue almost impossible.

A law prohibiting overvaluation would remove one chief temptation to overcharges and underpayments; a law requiring publicity would create an incentive to fair payments and reasonable charges because publicity would enable the public to know what profits in any field any corporation or combination was making; and, if it were making excessive profits, other capital would be by that fact invited in to occupy the field and share the profits. The working of this principle is admirably stated by Professor John Bates Clark in his interesting and valuable little monograph entitled "The Control of Trusts," from which we quote a paragraph:

When prices are unduly high, owing to the grasping policy of some trust, what happens? New competition usually appears in the field. Capital is seeking outlets, but it has become hard to find them. Readily, and sometimes almost recklessly, does it build new mills and begins to compete with trusts, when these consolidated companies do not know enough to proceed on a conservative plan. Let any combination of producers raise the prices beyond a certain limit, and it will encounter this difficulty. The new mills that will spring

into existence will break down prices; and the fear of these new mills, without their actual coming, is often enough to keep prices from rising to an extortionate height. The mill that has never been built is already a power in the market; for if it surely will be built under certain conditions, the effect of this certainty is to keep prices down.

The fact that there are men and journals which object to the embodiment of these simple principles in legislation and their application and enforcement over corporate enterprises appears to us to furnish a strong reason why the public should press for their recognition. It is difficult for us to see how any man can object to a law prohibiting overvaluation of property, unless he wants to get dividends on property which has no existence; if he does, he wants to get them either out of the wages of the workers or out of the pockets of the consumers without giving any recompense therefor. We can see more reason for the objection to publicity—reason why a corporation should be unwilling that all the secrets of its organization should be made known to its rivals in business. Nevertheless, the examination by public examiners of our National banks has not interfered with their business. On the contrary, by increasing public confidence in the banks it has promoted their business. The evils, if there were any, of a similar examination and publication of the pertinent facts concerning any great corporation would be very slight, the advantages very great. The corruption of public officials without exposure would be made more difficult; dishonest rebates and other forms of favoritism by carrying companies would be checked if not absolutely prevented; excessive charges to the public and unjustly inadequate wages to workers in order to pay excessive profits to property-owners would be discouraged. The few might not get rich so fast, but the many would be better served. Nor is it possible wholly to avoid the suspicion that the objection to publicity may have its reason partly in the fact that there are corporate acts now not uncommon, but known only to the few, except as occasional accident brings them out, which those who are engaged in them are unwilling should be known to the public. It is certainly true that "any one that doeth evil hateth the light," and it is not strange, therefore, that he

that hateth the light should find himself subjected to the suspicion of doing evil.

How the law can prevent overvaluation and compel publicity, whether such law can be passed by Congress or only by the States, or as regards some corporations by Congress and as regards others by the States, are questions that we shall consider hereafter. That in some way these two ends should be secured appears to us almost self-evident, and our statesmen and lawmakers, without regard to party, should regard it as almost their first duty to study how to accomplish this result.



"The Leaven in a Great City"

The Outlook reprints this week a chapter from Mrs. Betts's "The Leaven in a Great City," not simply for its intrinsic interest and because the writer was for so long a time identified with the editorial staff of The Outlook, but because of the great service which the book promises to render in the movement for the betterment of social and industrial conditions in our great cities. There was a time, not so many years ago, when the people who were known technically and professionally as "the poor" were classed together in one solid mass, and it was assumed that they could be treated as a whole. They constituted a body by themselves in the minds of a good many earnest people, who had not yet studied at first hand the men and women with whom they were to deal. In the popular thought they were run in the same mold; they lacked entirely the gradations which divide the rest of society. There was no shading of difference of taste, of social standards, of habits, or of amusements, such as obtained among people more prosperous in material things. They were "the poor"—a caste for whom it was the duty of all fortunate people to work.

"The Leaven in a Great City" marks the distance which has already been traversed from the old attitude toward the working classes—the people who have small incomes and who live in the crowded quarters of the great cities. Two decades of thoughtful, sincere work among these people has done quite as much for those who would help as for those who need

help. It has opened up a new world; it has made it possible for the half of the world which considers itself fortunate to enter into and understand, as Mr. Jacob A. Riis phrases it, "How the Other Half Lives." In his book of that title as well as in his other work, Mr. Riis has done a great deal to this end, writing from a man's point of view; Mrs. Betts, writing from a woman's point of view, sees the intimate, individual, and family side of the life which she describes, and admirably supplements Mr. Riis's work as an interpreter and delineator of social and industrial conditions which need first and foremost to be understood before they can be changed for the better.

"The Leaven in a Great City" will make it impossible for intelligent readers hereafter to speak of "the poor" as if they were cast in a different mold; to approach them in a professional spirit, and to deal with them with that blundering kindness which was as offensive as it was well-intentioned. Again and again in "The Leaven in a Great City" this professional attitude of the good man and woman towards those whom they are trying to help is exhibited in all its unconscious offensiveness. The teaching of the whole book is that the people who have been classed together as the poor must be approached without a touch of patronage or of superiority, but with a genuine human feeling, with sympathy, with good will, and also with good sense and intelligence. Mrs. Betts has no illusions; her heart is with the women and children, especially in the tenement-houses, but she does not idealize them. What she gives is the portraiture of actual conditions and of real life. Nothing is concealed or extenuated. The book is notable for its frankness, alike in dealing with the helpers and with those whom they are striving to help, with the rich who would serve and the poor who need to be served. The very interesting story of the development out of the spirit of helpfulness of those new methods and modes by which the influences of better conditions of life, of intelligence, and of higher standards of living have been carried into the tenement-house districts during the last twenty years is told in terms of experience—that is to say, in a multitude of interesting incidents and happenings. It is a story of slow but

certain advance, involving the making and the recognition of a great many mistakes, the invention of new methods, the development of fresh instruments of helpfulness, and the growth of those who help quite as distinctly as the growth of those who are helped. The book moves and stirs because it deals so directly with human life; and one of the great lessons that it teaches is the fact that that life is the same in all classes, and that the chasms to be crossed in order to reunite society are those which have been made by long differences of condition. Mrs. Betts makes us understand the organization of the social life of the poor; its social differences, as marked in their way as the differences which exist among the more fortunately placed people; its divergence of view as to the ends of life, its variations of character, its shadings of feeling and taste. "The Leaven in a Great City" is at once dramatic and compelling. It presents a series of vivid pictures of actual conditions. It comes at the right moment, at a time when the reunion of society by the knitting of new ties is recognized, not only as a matter of religious obligation, but of industrial and economic necessity. It is a book to be read by the hosts of people in the churches who want to know how to apply Christianity to modern conditions, by the multitudes of women who have means and sympathies but who lack knowledge, and by the voters in our great cities whose chief concern as citizens is that the children of the poor should be put in the way of civic righteousness.



By the Way

The intelligent traveler does not postpone the pleasure of seeing and enjoying new surroundings and novel experiences; he is alert from the moment of starting to take the gains by the way. He does not bury himself in a book and detach himself from his fellows; he keeps an eye on the landscape and is ready to make a friend. When he has reached his destination, he is a richer man in imagination, experience, and in fellowship. It often happens that the specific end to accomplish which his journey was taken is of small importance compared with the

world which has been revealed to him or the friend he has made on the journey. There are many excellent people who take all that comes to them as they travel from point to point, but refuse or neglect the thousand chances of growth and happiness which the longer and more mysterious journey which all must make offers to them. So intent are they on getting to their destination that they miss those renewing joys, those refreshing changes of scene, those new contacts with their fellows, which are not only part of the real experience of the journey but have much to do with fitness to live and work in the place to which we all go.

A man may arrive in a city so poor in purse that he cannot use its advantages or enjoy its resources; he must be content with having reached his destination until work or affection has given him the means of seeing and enjoying the place to which he has come. It is not enough to arrive; one must bring with him those resources of experience, knowledge, friendship, which enable a man to adjust himself to new surroundings, to make himself at home in a new country. The whole of life does not consist in keeping one's self in safety until the end of the journey; a man's soul is saved when he has escaped the snares and eluded the temptations, but is like the man who is rescued by the life-line and comes ashore as naked as he was born. The man who is morally poverty-stricken may be saved; but one ought to go into the far country which is so near, not as the paupers are landed from the Old World, but with a capital of character, with richness of spirit, nobility of nature, charm of bearing. Miracles are not wrought by men but in them, and the miracle of loveliness ought to be wrought into a man before he reaches his destination. To go into the far country with nothing except a desire to be there is good, but it is not the way in which a generous spirit would like to go. Such a spirit can take to his new place of work and life nothing that he has made in his old home with his hands, but he can take everything which he made with his heart—every kind of strength, beauty, nobility, sweetness. He would better enter poor than stay in outer darkness; but he ought to enter rich. God demands as well as gives. No other requirements are so

searching, so exacting, so comprehensive, as His. He gives everything, but He also demands everything in return. In like manner, Heaven offers everything, but it also expects everything. He who travels thither misunderstands his destiny if he thinks only or chiefly of getting to the end; he is expected to enrich himself by the way; to bring, not simply a pure spirit, but one rich in strength, grace, and beauty.

The Spectator

The Spectator occasionally feels that there are many advantages missed by living in a large city, as far as keeping up with the progress of civilization is concerned. When he views the New York horse-car jingling along on its antediluvian way, and remembers the country trolleys, this feeling cannot be suppressed; and when he visits a small town, and finds a telephone in almost every house he enters, and electric lights rather more common than blackberries, it becomes intensified. In a large city there are telephones without number, of course, but the average householder never dreams of having one, and even those who indulge in a telephone of their own have a limit of calls per year, which makes them think twice before using the instrument once. The Spectator has recently been staying in a small town, in a household where the telephone is used without stint and prized to the full, and he feels that city people miss a great deal in this respect.

The Spectator's hostess, after breakfast, sinking into the depths of a most comfortable chair placed before the telephone desk, ordered her groceries and house supplies at ease, and then issued invitations for an afternoon tea and held a veritable symposium with various friends as to club lectures and the servant question. As the wire was not on a varied circuit, but belonged entirely to this household, these proceedings incommoded no other possessor of a telephone, and could be kept up indefinitely. The instrument gave all the advantages of a sewing circle, a post-office, and a shopping trip; and it was considerably less than half the price, annually, of a city telephone

limited to five hundred calls a year. It must be acknowledged that they do these things better in the progressive provinces than in the arrogant but backward metropolis.

The Spectator heard some good telephone stories in this same town. Every housewife had had her amusing experiences in introducing her new maid-servants to the instrument. One cook, fresh from the Emerald Isle, stood in great awe of the thing for weeks, and always hurried on a clean apron before answering the call, to do honor to the occasion. Another, not six weeks landed, and a trifle slow in her wits, electrified a dozen guests at dinner by appearing in the door of the dining-room and asking, distractedly, of her mistress, "Is this Mr. McGinnis's grocery-store?" "Why, of course not, Bridget," responded the amazed hostess; "what do you mean?" "Well, shure, they asked me over the tellyphone this minnit, ma'am!" was the reply, as Bridget, her mind evidently still doubtful on the subject, retired in confusion.

Some maids, however, learn to use the instrument as well as the mistress can, and even excel in their clear and pleasant "telephone voice." One lady, telephoning her invitations for an informal gathering of the Colonial Dames, called up an acquaintance, mistook the maid's voice for that of the mistress, and invited her cordially to the affair, without calling her by name at all. This same hostess was one who easily became flurried at the telephone, and she told the story on herself of how she strove to invite a friend to a card-party over the wire, but could not make her name understood. "Who is calling?" asked the puzzled friend. "Mrs. Blank—B-l-a-n-k," spelled out the lady, but in vain. "I can't get the name," was the reply; upon which Mrs. Blank, after another useless effort to identify herself, went on impetuously, "Never mind my name; won't you come to my card-party on Friday afternoon?" She said, in telling it, that at this she could feel her friend at the other end of the wire drawing herself up with dignity as she replied, freezingly, that she really would not be able to come. "And then I realized," said Mrs.

Blank, laughing, "that she could not be expected to accept an invitation from she did not know whom; and I sent a note by special messenger, explaining the thing, and received a cordial acceptance at once."



In the house where the Spectator stayed the telephone was not a fixture. The host had occasion to be away on business frequently, and, his wife being somewhat timid about burglars, he had had the telephone receiver so arranged, with a cord some forty or fifty feet in length, that it could be carried to her room at night. She had had no need to use it to call the police; but one night she had suddenly been taken so ill that she could not even get out of bed to summon the servants, and yet had been able to call up the doctor by telephone and bring him at once to the rescue.



Out in the West, on the big farms and ranches, another progressive device is in use, the Spectator is told. The miles of barbed-wire fence are utilized also for telephone purposes, and, equipped with proper insulators, etc., are entirely sufficient for full and free local communication. This telephone reaches points within a radius, in one instance, of a hundred miles, and is also immensely convenient for home purposes upon those farms where the measure is of miles, not acres. From Western communities, too, comes the report of the telephone news bureau, which gives its subscribers every day the very latest happenings long after the evening papers of the largest cities have gone to press. One European metropolis, Buda-Pesth, is abreast of the provinces in this respect, and Buenos Ayres also boasts of a telephone news service, an account of which, if the Spectator remembers rightly, was given in *The Outlook* a year or so ago. The "News-Teller" of Buda-Pesth has over six thousand subscribers, and the issue begins at half-past ten every morning and ends at ten-thirty in the evening, unless some extra night news comes in and makes a later bulletin necessary. Once a week a concert is given over the wires. The subscription is only eighteen florins, and an experiment is being tried with "penny-in-the-slot"

receivers, at two cents an issue, which certainly seems like a marvel of cheapness.



Grand Rapids, Wisconsin, has probably the cheapest telephone service on our side the water, from what the Spectator has heard. It is a co-operative affair, and twenty-five cents a month for residences and a dollar and a half for business places is the average charge after the dividends are set off against the expenses. As an instructive contrast to the grasp of monopolies upon the large cities, the Grand Rapids telephone company repays study. The private monopoly which existed in Grand Rapids when the new system was started offered to put in new instruments, rent free for three years, in order to crush its infant rival. Local patriotism, however, looked beyond the present, and the free telephones were declined almost unanimously. The private company retired forthwith from the town, and the co-operative company now controls the situation. No one is allowed to buy more than one share of stock for each instrument actually used, and thus the control of affairs can never be taken from the individual members.



It is an encouraging thing for city people to notice that Philadelphia has an inventor who is experimenting with the wireless telephone, and has succeeded in telephoning across the Delaware. A Boston inventor has led the way, perhaps, by "talking along a beam of light," as he poetically expresses it. But this requires a searchlight and a clear path for its rays, which are thrown upon a receiving mirror and carry the sound by transmitting the vibrations of the voice along the beam (as far as the Spectator's unscientific mind can grasp the explanation he has received). The Philadelphia inventor, however, requires no searchlight. His invention provides the telephone instrument with two disks, and by revolving their dials, something in the manner of the combination of a safe, until the two numbers to be connected are brought into line, the communication is established. In spite of the cynic's sneer at her slowness, the City of Brotherly Love seems to lead the van of progress toward the telephone of the future, and the Spectator congratulates her on her start and wishes her good luck.

A Benevolent Oligarchy

By Robert Donald

Editor of the London "Municipal Journal"

DÜSSELDORF is on the banks of a great river, covering a site almost level. Beautiful parks; gardens with pretty lakes and fountains; wooded squares and promenades lined with avenues of giant trees; a canal, crossed by graceful bridges adorned with groups of statuary, passing through the center of the city; wide boulevards with monuments to national heroes; trolley-cars radiating to the suburbs; a clean city, which always looks as if it had just recovered from a spring cleaning; pavements spick and span, as if they had been scraped and scrubbed; a city in which the usual ebb and flow of business life is reversed and where people go out to the suburbs to work and come in to the central parts to live—such is the city of Düsseldorf on the Rhine.

A stranger arriving in Düsseldorf admires its brightness, marvels at its orderliness. It seems to be a city without smoke, a busy city without noise. To a large extent it is a new city. It illustrates the revival of German manufactures, and is the headquarters of the iron and steel industries of the Rhineland and Westphalia. It has given the best proof of its enterprise and its pre-eminence in the industrial field by organizing the greatest Exposition of manufactures, arts, and crafts ever held in Germany. In the neighborhood are a number of towns which have also added to the industrial wealth of the Fatherland during the last ten years—Elberfeld, Dortmund, Crefeld, Barmen, and Essen, where Krupp's celebrated works are situated. The Exposition of last summer may be said to have represented all the chief industrial interests of modern Germany. Of wider interest, perhaps, to the tourist was the section devoted to National Art, and the unique collection of ecclesiastical treasures gathered from churches and private collectors all over Germany, including original sculptures in stone, wood, ivory, metal, many examples of church jewels, caskets containing shrines temporarily lent, plas-

ter casts of cathedral portals, monuments, etc.

Apart from the special attractions of this year, Düsseldorf is always an exhibition in itself. It has been well described as "the garden city of the Rhine," and no town has carried municipal house-keeping to a greater extent or into more varied fields. One gets about the maximum of government which it is possible to obtain in Düsseldorf, also the extreme amount of restrictive action and control which it seems possible even for Germans to live under.

To enter or leave the city the visitor must travel on the State railways, and is put down at a handsome station. He will find that all the public service monopolies are managed by the City Council, beginning with the water supply. He will have the choice between gas or electricity for light, but in each case he will have to patronize the municipality. He will ride on a splendidly equipped electric street railway, which serves not only the city but runs into the suburbs, and is owned and operated directly by the municipality. He will have to go to the State for his telephones, and the post-office will deliver his parcels as well as his letters. He will find an up-to-date harbor and docks on the Rhine, and warehouses and elevators alongside with the latest electrically driven appliances—all in the possession of the municipal authorities. All the markets are owned by the city, which also owns model municipal slaughterhouses. And here we see the result of the logical working out of German administrative methods. The slaughterhouses and cattle market are in the suburbs; a hotel has been erected by the city for the use of cattle-dealers and others; a restaurant is provided for the staff and callers. There is a rigid system of meat inspection and examination, and all meat is stamped before it is allowed to leave the cold stores. Meat which is not quite sound, but still harmless, is sterilized and sold direct at a low price to the public at the

freibank, as it is thought unwise to trust the butchers. Ice is required for the cold stores; therefore an ice-factory was established, and the surplus ice is sold to the public. It is not thought to be good for people to eat freshly killed meat; therefore all meat is kept for nearly a day in the cold stores. It is not considered good for meat to be carried openly in carts with the carcasses piled on one another; therefore only closed carts are allowed, and the meat must be hung. Butchers and others bring carts and horses to the slaughter-houses; while waiting they must be placed in a yard for the purpose of a fee. Dogs are also brought; they must be tied up in kennels for the purpose of another fee.

It has taken us some time to get through the slaughter-houses, although I have not described all the departments; let us turn to other phases of civic life. There are several sets of municipal baths, including Turkish and Russian, and a free bathing-station on the Rhine. There are no slums in the city, and not likely to be, as the City Council has adopted a progressive housing policy. It builds municipal dwellings; a rich citizen left it money to build what are known as foundation dwellings, let at low rentals, and money is lent on easy terms from the social insurance funds to help workmen build their own houses. There is a municipal savings bank, ready to receive the savings of the thrifty; another municipal bank, in which are deposited the floating balances and profits of the public services, lends money on mortgages; and there is the poor man's bank in the municipal pawnshop, ready to advance money on personal property and goods at something like twelve per cent.

The municipal spirit and policy of the city soars higher than purely material things. There are beautiful parks—some of them, as I have mentioned, in the center of the city, where they are most needed; a people's garden in the suburbs; a botanical garden; a zoölogical garden; and ten miles away, on the slopes of the Grafenberg hills, is a municipal forest—the furthest terminus of the street railway service. A number of the parks contain municipal restaurants. In the educational field the city has, of course, its art galleries, museums of natural history and antiquities, arts and crafts; also its municipal

theater, where good companies play nine months of the year and give a Shakespeare season every year. The theater is subsidized heavily and heartily by the people from the profits of their municipalized industries. Another center of sweetness and light is the "Ton-Halle"—Tune Hall. It is here that the great municipal orchestral and vocal concerts are held. The municipal orchestra, which performs here and at the musical festivals, has numbered among its conductors Mendelssohn and Schumann. Part of the Ton-Halle consists of a municipal restaurant, while underneath are the municipal wine-cellars, for the purpose of carrying on a municipal wholesale wine business. The Düsseldorf wine-cellars are not so celebrated as those of Bremen, but business is done throughout Germany, and the municipality has customers in England and in the United States.

In the sphere of education the municipality does everything—runs common schools, colleges, gymnasia, technical schools, libraries, etc. There is a State system of insurance against old age and sickness, universal pensions for workmen, and a provincial fire insurance system in which the municipality takes part. When one is disabled or stricken with disease, there is a municipal hospital awaiting him; when he is old and impoverished, there is the municipal nursing home ready to receive him. It is conceivable that, notwithstanding all these municipal benefits, he might die; but even in death he does not escape the omnipresent municipality, for he will have to patronize the municipal undertaker—the only one—and be buried in the municipal cemetery—there is no other.

The regulations regarding what one must not do in Düsseldorf are extensive and peculiar. The ominous word "*verboten*" meets one at every turn. In the parks there are seats for adults and seats for children. One never sees scraps of paper or garbage about the streets—*verboten* again. There are no hawkers calling their wares, no fakirs on the pavement, no carmen ringing bells. I doubt very much whether the milkman shouts the morning milk in Düsseldorf. There are no newspaper-boys in the streets; in fact, there are apparently no newspapers for sale in the city; no news-stands outside

the railway station. People subscribe for local papers if they want them, and get them delivered in a quiet, orderly, and leisurely way at their houses. If you want to subscribe for a foreign paper, you are supposed to do so through the post-office. The post-office collects all the subscriptions, then gives a wholesale order, and the papers are delivered along with the ordinary mail to each subscriber without being disfigured with any address or crumpled by being tied up in a wrapper. The system also enables the police to judge, from what papers you read, what sympathies you hold.

The police are everywhere in Düsseldorf, as in other German towns. They are supposed to be under the Town Council, but they also take orders from the central Government. They do a great many things which the police in American and English cities would not be expected to do. The police regulate immorality, and establish "maisons de tolérance" with big numbers on them as signboards for the vicious. There are secret and political police. Among other things, the police act as sanitary inspectors. The health of the city is good, but there does not appear to be any sanitary administrative department on the same scale as is found in American and English cities. There is no end to the regulations and "verbotens."

The government of the city is in the hands of a benevolent oligarchy. The voting lists exclude the poorest, as voters must pay taxes up to a certain amount, and no one under twenty-five can vote. Voters are divided into three lists according to their wealth, the first section consisting of the wealthier members of the community, the next of the middle classes,

shopkeepers, and professional men, and the third of the great mass of the working classes and the poorer people. Each section elects one-third of the members of the City Council, placing the power entirely in the hands of the propertied classes. The Council consists chiefly of business men, manufacturers, professional men, and *rentiers*. The Burgomaster and his deputies form the Cabinet within the Council; they combine the duties and powers of city clerks and mayors. They are, therefore, of great influence. The Council consists of only thirty-six members, who have the supervision of the varied undertakings I have mentioned. It meets, as a rule, three times a month, but delegates its work to seventy committees. The Council and its committees hold about twelve hundred meetings throughout the year. It issues very carefully compiled accounts, and numerous checks are provided against corruption. A high standard of honesty and honor is maintained by the Prussian official. The officials are very poorly paid, but an official position counts for much in a social world in which caste prevails to such an extent as in German towns.

The working classes can influence the City Council only in a vicarious way. They have no representative on that body. There are no labor clauses in city contracts; no conditions imposed on contractors. The people of Düsseldorf get the kind of government which the city authorities think is good for them. It is not the outcome of democratic action; it is imposed from above. It is not government by the people, but carries with it such a large measure of social service that it is claimed to be government for the people.

November

By Kate Ellis Honeyman

The fields that were so fair are brown and cold,
The maples reft of every gorgeous leaf.
The goldenrod stands gray with age and grief,
Where late she mocked the sunshine with her gold.

For her the sun has broken troth
And left chill skies that o'er her darkly lower.
Shuddering she hears, poor hapless flower!
November winds come sighing from the north,

The Appreciation of Music

In Two Parts—II.

By Daniel Gregory Mason

FORM in music, however, notwithstanding its origin as a means of defining those emotional expressions which without it would have remained vague, unimitable, and immemorable, is much more than a means of definition. At first practiced as a means to an end, it soon became an end in itself. For the perception of relations, the mental activity which groups impressions, is not merely useful; it is profoundly, indescribably delightful. Calling the mind into activity just as sensation calls the senses, it is a far deeper source of pleasure than sensation can ever be, because the mind far exceeds the senses in the subtlety, variety, and independence of its action. When, therefore, the primitive musicians first made their syntheses of gestures and cries, they discovered a novel pleasure, altogether more delicious than the crude joys of sensation and expression. Before they made such syntheses they had merely enjoyed the sweetness of tones, and taken satisfaction in expressing their feelings; but when once they learned to group their expressive tones together, to feel the subtle bonds which bound them into clear and salient unity, then they felt a joy altogether new and on a higher plane—they felt true æsthetic delight. Here was not merely a passive, or at most an automatic, process; here was a truly creative activity, a conscious and free manipulation of materials. Mere hearing, however delicious, mere expression, however grateful, could not give this sense of mastery, of comprehension, of insight. Beauty alone, beauty depending on consciously made comparisons and contrasts, can give the highest æsthetic delight, the delight in form. And so, like painters who, using form at first to define their material, come quickly to a realization of its inherent value, and finally, if they be true artists, value its pure beauties of line and balance and composition more highly than any mere richness of color or of expression, musicians, in the degree of their true musicianship,

come to prize the intrinsic beauty of music above all its other qualities.

Sometimes, doubtless, they carried their devotion too far. In certain periods and individuals the love of formal beauty has entirely eclipsed pleasure in expression. Unable to attend at once to expression and to beauty, many composers, and in some periods all, have devoted their entire energy to the quest for formal perfection. Thus in the work of the Netherland masters of early counterpoint, in some of Bach's ingenious weavings, and in much of the music of Haydn and his contemporaries, the search for purely plastic qualities goes on with little thought of the original emotional burden of the material that is being formulated. To such men form was much more than a means of defining expression; it was an end in itself, and an end worth a lifetime of painstaking, devoted effort.

And yet, justifiable as their feeling was, indispensable as their labors were to that development without which the expressive power of music would itself have remained rudimentary, it is not to their view, but to a more universal one, that we must look to find a rounded theory of expression and form. If it be a mistake to neglect the latter for the former, as they well saw, it is equally a mistake to prize form with too exclusive an enthusiasm. For beauty is one of the most potent means of expression. Our minds are not made up of hermetic compartments, but are so permeable, so conductive, that an eloquent thing is made more eloquent by being also beautiful. The impression of beauty reverberates endlessly, intensifying all that is associated with it. The general atmosphere transfigures every feature. If the whole is fair, no detail will be entirely without its appeal to our kindled imaginations; but if the whole is formless, no single phrase, however impassioned, can affect us very deeply. The truth is, then, that form and expression in music are as essential to each other as objects and

light in the world of vision. No radiance of illumination will satisfy the eye if there is nothing to see, and, on the other hand, the loveliest things will give little pleasure in the dark. To be beautiful they must be suffused in light. Similarly, the phrases of music, to be truly moving, must be suffused in beauty. The greatest masters clearly realized this. Bach in his masterpieces, Beethoven nearly always, and Brahms in his inspired hours, acted on the principle that the two elements must exist side by side, subtly and potently reacting upon each other. Their practice, indeed, unanimously confirms the theory of musical effect which has now been briefly sketched, and which may be more briefly summarized before we pass on to deduce from it some general canons of appreciation and criticism.

Music, we have seen, originates in the spontaneous gestures and cries made by primitive man under the sway of emotion, imitated by observers, and arousing in them the same feelings. As intelligence dawns, men see that this triple process of spontaneous action, imitation, and reduplicated feeling affords a basis for a language of emotion, a language that needs, however, to be somehow defined and articulated. Articulation gradually follows by means of the grouping in time which develops the gestures of active feeling into Dance, and the grouping in pitch which develops the utterances of contemplative feeling into Song. Eventually the two modes of grouping are combined, and music becomes an independent art. Meanwhile, the forms at first adopted for the sake of mere definition become the basis of a new and deeper delight, æsthetic beauty, which is sought for both as ancillary to expression and for itself alone. Finally, beauty of form reacts potently on eloquence of expression, and the most universal composers, recognizing the interdependence of the two elements, produce the highest type of pure music, music in which beauty is based upon expression and expression transfigured by beauty.

The principles we now have before us, interesting as they are in themselves, must finally vindicate their worth by helping us to form sound opinions of musical tendencies and of individual composers; they must provide a corrective for the

whims and freaks of prejudice, and a basis for that intelligent and systematic criticism which takes account both of a man's qualities and of his defects before assigning him his place in the general artistic movement. With them in mind, we should be able to avoid the current one-sided and partial views, and also to attain that positive insight into the nature of music which alone can give our opinions sanity, liberality, and perspective.

In the first place, then, it will be well to turn their light on certain dangerous half-truths, which, constantly cropping up in musical opinions, are hardly less misleading than complete fallacies. The two most persistent and mischievous of such half-truths are those which neglect one aspect of the dual nature of music, which ignore expression or repudiate form. Of the first, the half-truth so frequently formulated in the phrase, "Music is a kind of audible mathematics," it is not necessary to say much. Those dryly ingenious persons who rejoice in a fugue of Bach much as they enjoy an intricate problem in calculus, failing to perceive the warm human heart that animates the skeleton, form a minority which gets little attention from the mass of music-lovers. The half-truth which neglects expression will not, in the nature of things, ever gain a large following. Far more dangerous is the opposite fallacy, which, repudiating form, asserts that expression is all, that "music is the language of the emotions." This phrase, without any qualifications, is the creed of the sentimentalists. Their ranks assemble all varieties of rhapsodical, ill-balanced temperaments, from the young girl who "dotes on Wagner" to the old lady with curls who thinks that "music leads us up to the higher life." The sentimentalists sin, perhaps, not so much by commission as by omission. So far as they are able they appreciate music, for they feel it emotionally, and, as we have seen, half its reason for being is its appeal to the emotions. But they fail to realize that it must be beautiful as well as moving, that all its lineaments of expression must be held in orderly relation with a larger integral beauty of form. They fancy that form, which in reality enhances expression, is somehow at odds with it, that the mind and the feelings are natural enemies. Satisfied with thrills and tremors, they do

not ask in their music for meaning and order. They fancy that to listen heedfully, attentively, analytically, is somehow to pull out the petals of art and strew them in the dust. Analysis is a desecrating process. You should not focus your ears, make the image clear; you should swoon in a delicious haze of sensation and suggestion. But one can analyze without dissecting; one can recognize that a flower has petals without pulling them out; and, indeed, it is hard to imagine any one appreciating the true loveliness of a flower, its formed, articulated beauty, without such recognition. So in music, the true lover of melody will be in no danger of confusing Beethoven's "Hymn of Joy" with Schumann's "Warum" because of the trance of nebulous feeling into which they throw him. He will pay them the tribute of listening to them attentively, of noting the various charms of their phraseology and expression as he would note the difference of meter and effect between a sonnet of Shakespeare and a song of Burns. Music is not poorer, but richer, for its marvelous intricacies of structure, and the sentimentality which hates clear definition is not high sentiment, but misconception or insensibility.

It is a suggestive fact, however, that the sentimental attitude is found among us, not only in music, but everywhere. It is the tendency of the day to confuse acquiring with assimilating, to fancy that wealth of experience is better than self-mastery and intelligent possession. Heedlessness is our besetting sin. We skim books, "do" picture galleries, talk at the opera, interrupt in conversation, and gobble our food. Metaphorically, as well as actually, we swallow more than we can digest, imagining that if we only subject ourselves to enough impressions we shall become connoisseurs. We value quantity rather than quality in everything, from bric-à-brac to education; and it is quite to be expected that we should reckon the value of music by the number of shivers it can give us. But we are nevertheless capable of a wiser attitude. We have it in us to learn that feelings are of no use until they are related to the central personality, that impressibility is not yet dignity, that to be informed is not necessarily to be educated—that, in a word, possession of any sort is not an external fact,

but an inward control. We may take a facile interest in the sentimentalists and the enthusiasts—the people with "temperament"—but at heart we know that those passions are deepest which are most firmly dominated by will, that he is freest who obeys the highest law, and that "temperament" is after all less vital than character. We really prefer organization to coruscation. And so in music we are capable of learning, and knowledge of the principles of musical effect can help us to learn, that the balance and proportion and symmetry of the whole is far more essential than any poignancy, however great, in the parts. He best appreciates music who brings to it all of his human powers, who understands it intellectually as well as feels it emotionally.

In these and other ways the principles of musical effect afford touchstones for the detection of prevalent but erroneous views—views which contain their element of truth, but are still fallacious because partial. But the same principles are also capable of yielding more positive and detailed insight into the nature of musical appreciation. They illuminate, for example, that perplexing problem of expression—why it is that from the same piece of music one person gets so much more than another. The fact is familiar to every one. Every one knows that of two persons equally sensitive to music on the sensuous and formal side, of good "ear," and familiar with the effects of harmony, melody, and rhythm, one will get far deeper meanings, will be far more elated and inspired, than the other. How can this be? Our theory of expression gives the clue. We have seen that bodily states set up by imitation are the basis of musical emotions. Hearing is always a sort of ideal performing. In listening to a melody we always feebly contract our throat muscles as if to sing, and the perception of rhythm is always accompanied by an incipient "keeping time." These bodily acts, however faintly realized, set up their appropriate feelings, the feelings we associate with their actual performance. But now it should be noted that the richness, quality, and significance of these feelings will depend in the case of each man on his particular associations—that is to say, on his entire personal character. Evoked by similar bodily states,

the mental emotions will be always as dissimilar as the men who feel them. "We cannot conceive," says Thoreau, "of a greater difference than that between the life of one man and that of another." He might truly have added that we cannot conceive of a greater difference than that between the feelings of one man and those of another in hearing the same piece of music, which excites in both the same tremors and thrills, but vistas of thought how utterly unlike! Musical appreciation is thus subject to the same variations which make the ordinary experiences of men so diverse. The prophet on fire with righteous indignation and the common scold undergo in anger the same suffusion of blood, the same boiling up of the organs; yet how different in dignity and value are their sentiments! And music, by setting up a certain sympathetic turmoil in the organs, will plunge one man into a selfish opium-dream and will fill another with the rarest, most magnanimous aspirations. It follows as a practical corollary that he who would get from music the best it has to offer must cultivate the best in himself. No fine sensibility in him, no large heroism, no generosity or dignity or profundity of character will be without its quiet, far-reaching effect on his appreciation of music.

If expression depends thus in part upon the moral and temperamental qualities of the listener, form in equal measure depends upon his mental alertness. "Form," says Dr. Santayana, "does not appeal to the inattentive; they get from objects only a vague sensation which may in them awaken extrinsic associations; they do not stop to survey the parts or to appreciate their relation, and consequently are insensible to the various charms of various unifications; they can find in objects only the value of material or of function, not that of form." This is unfortunately the case with many who consider themselves "musical;" they enjoy sweetness of sound and the rather vague emotion music arouses in them, but get no clear sense of its deeper architectural beauty. Like Charles Lamb, they are "sentimentally disposed to harmony, but organically incapable of a tune." But a thoroughgoing love of music, as will be clear enough by now, must include an appreciation of all its aspects; and since

beauty of form is not only delightful in itself, but is a potent means of expression as well, insensibility to it involves the loss of much of what is most precious in music. It is necessary, then, to train the attention, to listen accurately as well as sympathetically, to grasp the thematic phrases as they occur, to remember them when they recur, and to follow them through all their transformations. We should think that man but slightly appreciative of poetry who, after hearing a play of Shakespeare, should say that the words seemed to him mellifluous and that many passages moved him, but that he had not the slightest idea what it was all about. Yet how many of us, after hearing a Beethoven symphony, have the slightest definite idea what it is about? If we would get more than transient, profitless titillation from music, we must cultivate our attention, learning, to borrow a phrase from optics, "to make the image sharp." As we progress in that faculty we shall constantly see new beauties, which in turn will constantly react to deepen expression; and if we are so fortunate as to have also a nature sensitive, tender, and earnest, fitted to feel the best kind of emotion that can be aroused by sound, we may hope to gain eventually an accurate, intelligent, and deep appreciation of music.

It remains, now that we have traced the bearing of our general principles on musical taste, to point out briefly how they afford also criteria for judging composers themselves, and how, thus judged, the six greatest modern masters of pure music fall into perspective. Our principles, in a word, will now enable us to supplement our studies of these composers in isolation with a somewhat rough but still helpful sense of their interrelationship. We must relate them to the general evolution of which they are phases; see how they differ in the power to assimilate the work of their predecessors, to avail themselves of all the resources, expressive and formal, of their art, and to develop new resources for those who succeed them.

Of all the composers of our day, Grieg and Dvořák are the least inclusive and catholic. Grieg writes always in the personal vein, is among musicians what Leigh Hunt and Charles Lamb are among writers. He is intimate, charming, graceful, but

never epic or universal. He touches the great stream of musical tradition at a few points only, and adds little to its volume. He knows how to combine a few elements of effect with finesse, but there are limitations both in what he has to say and in his means of saying it. He is familiar with only one dialect in the language of tones. And if Grieg is personal, Dvořák is at most national. He is too deep-dyed a Bohemian to be a complete citizen of the world. Not only is his style curiously provincial, with its uneven rhythms of folk-song, its strong dance-like metrical schemes, and its florid coloring, but his substance is too ornate and too sweet to be profoundly significant. He is a "natural" musician raised to the n^{th} power, but he is not enough a scholar to relate himself very vitally with the general growth of his art. Both of these men have contributed much that is novel and charming to the lighter side of music, but they are not masters of deep feeling and wide scope.

Camille Saint-Saëns and César Franck illustrate strikingly another sort of partiality, a partiality often met with in a less noticeable degree. Each exemplifies only one of those contrasting phases of feeling which we saw to underlie Dance and Song, and which in the greatest composers are combined. Saint-Saëns's work, primarily expressive of active feeling, is strongly metrical, derives its chief interest and value from rhythmic qualities; Franck's, the product of a singularly contemplative and monastic nature, is monotonous in rhythm, but endlessly various in melodic and harmonic treatment. If these two French composers are somewhat wider in scope than Grieg or Dvořák, their curious limitations in temperament prevent them from doing all-inclusive and universal work.

With Tschaikowsky and Brahms we come to men of a larger caliber. These two, different as they are—the Russian finding in music primarily a means of expression, the German valuing more its plastic beauty—are, nevertheless, the only two moderns who can be said to carry on worthily the torch of Bach and Beethoven. Both were men of sufficiently wide sympathy and scholarship to approach music with the utmost liberality, to get into contact with all its traditions and utilize all its technical resources.

They write in that "grand style" which draws its elements from the widest sources, the style not of one man nor of one nation, but of the world. Again, they were men of complex temperament, capable of a great range of feeling both active and contemplative. Consequently the dance impulse and the song impulse are equally operative in their work, which has a richness and variety to be found in Bach and Beethoven, but not in Saint-Saëns or Franck. And though they were men of the deepest emotion, they had also the intellectual control over their work that made it not only expressive but beautiful. In a word, the range of their learning, the many-sidedness of their temperaments, their emotional profundity and their intellectual power, all conspired to make them the greatest musicians of their time.

Yet even between these two great men it is possible, with the aid of our principles, to make a distinction. We have seen that form is not only a means of defining utterance, but that it is furthermore the source of æsthetic delight, and, through the reverberation of that, of an immense reinforcement to expression; and we have accordingly concluded that in no case must form be sacrificed to any other factor of effect whatsoever. To sacrifice form, in music, whatever may seem at first sight the justification, is in the long run to sacrifice the greater for the less. Now, Tschaikowsky, led away by the impetuosity of his feeling, is often guilty of such a sacrifice. He gains for the moment; he gains a compelling eloquence, the most exciting effects, the wildest and most thrilling crises. But in the long run he loses. Eventually one tires of the crises, one is left cold, and then the waywardness, the incoherence, the lack of clear order and symmetry, are felt as weaknesses. Too many of Tschaikowsky's pieces are better at a first hearing than at a fifth. With Brahms it is otherwise. All his emotion, deep, tender, and noble as it is, is controlled by the firm will and the shaping hand of the supreme artist. However moving his music may be, it is even more beautiful. His faculties, whether by good fortune or merit, are more perfectly adjusted than those of any other modern composer. He is the most profound, the most simple, the most compre-

hensive of moderns, as becomes obvious when we test his work by the principles we have laid down. Others exemplify them partially, he most entirely; others are great in some or several effects, he is roundly great. He allies himself with all that was done in music before him,

and contributes indispensable elements to what will be done in it hereafter. And so, if we arrange our six composers in a series, determining the importance of each by means of the universal and impersonal principles of art, we must pass from Grieg to Brahms.

A Social Experiment

By Lillian W. Betts

The following article is reprinted from Mrs. Betts's book entitled "The Leaven in a Great City," just published by Dodd, Mead & Co., of New York City. The matter here presented, with some passages omitted from space consideration, forms Chapter VI. of the book. The Outlook reprints this chapter by special permission of the publishers, Dodd, Mead & Co., by whom it is copyrighted. In an editorial on another page we comment upon the purpose of the author and the scope and value of the book.—THE EDITORS.

THE Residents of the College Settlement learned in the first year of their work in Rivington Street to sympathize deeply with the married women, the mothers in the region.

Mothers, after nights spent in overcrowded, unventilated bedrooms caring for nursing babies, began getting breakfast at five o'clock in the morning. Husband and children of every age must be wakened for work or for school, often irritable because of the unhygienic conditions under which they had slept. Friction and quarreling is to be expected when there is one wash-basin for the use of the whole family; one sink for the morning bath of the family when there is running water in the rooms. Breakfast of bread and strong coffee, perhaps with the family waiting turns because only three sides of the table are available, as there is not room to pull the table out from the wall to make the four sides useful. Floor space costs in the tenements.

Friction, adjustment, and hurry do not tend to develop a serene spirit in the house-mother whose office is purely executive. How much less in the house-mother whose hands must do all the work of the home? . . .

In the second year of the College Settlement's activity a persistent effort was made to reach the mothers, especially the mothers of the more alert and active boys and girls affiliated with the Settlement, in clubs and classes. . . . The club idea had proved successful for the children

and young people; it had for mothers of larger opportunities elsewhere in the social world; it might for these mothers. At least it could be tried.

Twenty-two calls were made on the mothers of children and young people then coming to the Settlement, asking them to the Settlement for a certain afternoon in the following week. All accepted the invitation; ten came. The women who responded were told of the plan to start a club to meet once a week. There would be music, a short talk, and refreshments. The plan seemed to please all who were present, and it was agreed to meet the following week.

At once a problem was faced. Some of the mothers came without hats, wearing not overclean aprons, and apparently looking upon the movement as some new phase of almsgiving. Others were alert, well dressed, comprehended that they must contribute their share in money and interest or the effort would die out. The children of these two types of mothers could not be distinguished by outward signs. American public-school life and the very atmosphere of the street life had already begun its leveling-up process in dress and independence. How could these two types be brought into a common social relation, when they held nothing in common but the experience of living under the roof with many?

It was decided to let the law of natural selection operate freely. The club was an experiment, and it must not start with

preconceived plans ; its life must be one of evolution. The next week only the alert women appeared.

The club was formed, a president elected, and dues placed at ten cents per week. This the projectors tried to reduce, but the members insisted that they could and would pay it. That it would cost almost that to pay for the cake and coffee, and they could help somebody if there was any money over. The club was limited to ten members, and filled at the second meeting. It enlarged to fifteen the next year. In its fifth year it numbered forty-five.

The subject of the first formal talk, informally conducted, as its subject demanded, was : "How long after the hair is out of curling-papers is it becoming?" This, of course, gave the opportunity of laying stress on a wife's personal appearance ; the necessity of being as attractive as possible to one's own husband and children. That was, is, the keynote of the club, its creed, its religion to-day, when mothers and married daughters are members. The time of meeting was two o'clock, that the mothers might be at home in time to get supper for their husbands and children. Babies came with their mothers, and children in school came to the Settlement instead of going home after school. Many of the little girls belonged to a sewing club that met the same afternoon at the Settlement. The club, named in the first month of its existence "The Woman's Home Improvement Club," celebrated its eleventh anniversary at the College Settlement, October, 1901.

As the first anniversary approached, the members suggested an evening meeting, that their husbands might come. The proposition received the most enthusiastic support from the Settlement Residents. Husbands, all the children who worked, and a friend of each member—if married, her husband—were included in the invitation. Dancing and music occupied the evening. What a revelation ! Fathers dancing with their own daughters for the first time ; mothers with their sons ; daughters and sons spellbound at the sight of their mothers and fathers dancing together ! It was evident that the club was a feature of the family life. The husbands and grown children knew

what had been talked about, what had been done at the meetings. One husband, watching his wife dancing with their son, said : "I don't know how you've done it, but this club has made my wife young again ; she's as young as when we were married." This wife and mother of nine children at the club one afternoon wished there were a hundred such clubs. " 'Tis a mistake to just stay shut up." She waited a minute, and then said : "I had not bought a hat for eighteen years until I joined this club ; I did not need it ; I never went anywhere ; the children did all the errands."

This was the very type of mother the projectors of the club hoped to reach. The first evening reception proved such a success that it was decided to hold one evening reception each month for the family and friends of the members. Thanksgiving and Christmas receptions belonged to the children. Apples, nuts, gingerbread, cake, and peanut brittle, with coffee, are the refreshments for Thanksgiving evening ; new milk for the children. The games are Blind Man's Buff, Going to Jerusalem, with the Virginia Reel as an alternate, because the little children can dance it. "America" and "Home, Sweet Home," sung in chorus, close the evening. More than one family is now represented by three generations on these evenings. At the first evening reception a father and son of twenty years stood side by side. When the father began singing, the son stopped and looked at him in amazement. This changed to one of enjoyment, as he said between the verses : "Dad, I didn't know you could sing." "I haven't in twenty years, I guess," was the reply. Both father and son had good voices. The son had made the discovery that he had a voice, at the Settlement, in his club. He edged closer to his father ; there was a new bond of sympathy. The boy's Christmas present from his father, mother, brother, and sisters was a mandolin—the first time a combination present had been given. It was quite natural that the next year a table for the new parlor should be the gift of the children to the parents.

An incident occurring in the third year after the club was organized is, perhaps, as perfect an illustration of the lack of

social opportunity in a tenement-house home as can be given.

One of the most faithful and interested of the members was a woman about fifty-seven when she joined the club. She was slow to respond to the club idea; to the right of personal judgment outside her own affairs. Her response to a question that involved an expression of opinion was usually, "It don't make no difference to me." After a time she grasped the idea that she was one of many, but had equal rights with all the members in deciding questions relating to the club, and she began assuming responsibilities, expressing her views. In the third year she came to the president, and, with every evidence of wishing to disclose a secret, said: "Next week Thursday is my birthday. I never had a birthday party in my life. I've always wanted one, but never had the room, and I never had the dishes. Do you believe I could have a birthday party here next week?"

"Yes, I'm sure you could."

"I can't do much; and I only have two friends besides the club that I want to have. I want to pay for all the coffee and cake, that I may feel that it's my party. Just my two daughters, and my two friends, and my grandchildren—four, that's all. I've been saving the money for a year."

One night early in the next week the bell rang. A workingman stood at the door. He handed a five-dollar bill to one of the Residents, saying: "My wife's, she's goin' to have a party here Thursday. I want you to give her a good time. She's been a good wife to me. Don't tell her; just spend it for her;" and the man disappeared in the darkness.

It was decided to order a birthday cake and light sixty candles.

The day came. Every member brought a remembrance. Radiantly, tearfully happy stood the hostess. She loved music, and a sweet, gracious woman, whose music wins the most cultured, sang song after song. Time for refreshments came. In the front parlor a club of little girls were sewing. It seemed a pity that they should not see the cake and the candles lighted. They were told that the doors would open, a lady was having her first birthday party, and it would be kind to wish her many returns of the day.

The cake was brought in with the sixty candles burning, and placed before the hostess—a gift from her husband. "I didn't know," the wife kept whispering under her breath as she stood beside it at the table. The doors rolled slowly backward, and twenty children breathed "Ah!" Then, in a piping chorus, "Wish you many returns of the day." A moment the woman stood still. Then, turning a shining face on all about, she moved toward the children, the tears falling fast. Raising her hands and face heavenward, she said solemnly: "O God, what have I done that you should be so good to me?" The volume of her life was opened.

A cake with a few shining candles, a few friends with their little offerings, and the wishes of a few children, and to one woman God had reached out of his high heaven and selected her as the special object of his care and love.

Not all of the five dollars had been used. The hostess was asked what she wanted done with it. She was radiant. "I'll give a party to those children what said that sweet thing to me." Suggestions of other uses were cast aside. The children must have a party—ice-cream and cake. When she found out that cake and ice-cream would cost more than the money in hand, she announced: "I will wait to give it. In a month I save money to put to it." She made all her own arrangements, and proved a hostess of resource and tact.

She received her guests most cordially. Perhaps the most wildly exciting hours of her life were when, after much coaxing, she joined in the games of Drop the Handkerchief, Blind Man's Buff, and Going to Jerusalem, the last game sending her crimson and panting into a chair in the corner, with the children crowding about her shrieking with laughter.

Time for refreshments found her anxious and watchful. The members of the club had fallen into the spirit of the day, and nobody was grown up.

An incident occurred during the serving of refreshments which showed the educational value of a story written for pleasure, not education; at the same time a very deep compliment to the book. "The Birds' Christmas Carol" was a favorite book in the club. It had been read twenty-seven times in one tenement-

house by eleven members of one family, and four times by one member, who said she would own a copy whenever she could spare the money. She wanted to read it when she felt cross. As there were not chairs enough for all at the party, some of the children sat on the floor. The little daughter of the mother who wanted to own "The Birds' Christmas Carol" sat on the floor in front of her mother. She did something while eating her ice-cream of which her mother disapproved. With a quick glance at one of the workers who stood near her, the mother said, "If I had been as wise as Mrs. Ruggles, she would not have done that." Mrs. Ruggles was a thoroughly appreciated character. Her struggles to equip her children were perfectly understood, as were her ambitions for them. The hostess of the day was as disappointed as the youngest child when the lighting of the gas told that the day was done. She was the last to leave, saying, "I never was so happy in my life. It has been beautiful. All my life I wanted a birthday party. Now I have two;" and she turned a radiant face to say "Good-night" as she went down the stoop into the gathering darkness.

The weeks went by. The club had tickets to go to Glen Island, through the generosity of Mr. Starin. In August another member had a birthday, and confided the secret to the giver of the birthday party, saying, "I wanted to give a birthday party as you did. I never had one in my life; but I could not get money enough. I tried hard since yours." In September the elder member confided this conversation to the president of the club, saying, "Now we will give her a surprise. She shall have the party. I have talked with every member. But we will not each buy her a present; we put our money together and buy her a dress." The president doubted the wisdom of this, and suggested a dozen other gifts. "No, we give a dress. She does not have as nice a dress as other members. It is not right that one member of a club should not dress as good as every other member. Why not she take that dress? She know we love her, and we give her this because we want her to look as good as anybody; she is so pretty."

The dress was bought and given by the

oldest member of the club, who in her speech announced her views on dress, and the need of one member looking as well dressed as any other member; that if one could not have things, then the others must share with her; that was being a true member. The dress was received in the spirit in which it was given. When it was found that it could not be made by the receiver in time for the next reception because she had so much work, it was cut and made by five members of the club. The wisdom of putting money together to buy one present was learned, and from that time on the custom has been to make joint gifts when gifts are given. This is done in families, greatly reducing the valueless things that were formerly bought when only a little money, a few cents perhaps, could be spent by each one.

About the time this club was established the kindergarten had been added to the vocabulary of philanthropists. The kindergarten existed as part of the secular work of many of the churches, and individuals here and there supported kindergartens. It was generally conceded that the mothers of the children did not appreciate the work the kindergarten was doing for their children; that too often they felt that permitting them to go was conferring a favor on the kindergartners or those who had asked for their children's attendance. The Residents and workers at the Settlement did not believe that this was a healthy attitude of mind. They believed it was responsible for the irregular attendance of many of the children, as well as the lack of punctuality. There was no kindergarten in connection with the Settlement, nor room for one, but one was greatly needed. Much as it was needed, it must not come until the mothers wanted it and were willing to work for it.

Miss Brooks was then at the head of the Kindergarten Training School in connection with the Teachers' College. She was consulted. The result was that the members of the Woman's Home Improvement Club became on several afternoons members of a kindergarten. They used the materials, took part in the games directed by Miss Brooks and the members of her training class. The names of the material used, the things made, the stories, the games, the songs, became a part of the vocabulary of the mothers. Some of

the material was bought and taken home to entertain the children. The natural result followed. "If only we could have a kindergarten for our children!"

It was suggested that if seventy children could be found near enough to the DeWitt Memorial, where a room for the kindergarten was available, that perhaps the kindergarten would be established there. Over one hundred calls were made by the nine members of this club, which resulted in securing the promised attendance of seventy children. The Lowell Kindergarten was then opened at the De Witt Memorial by the New York Kindergarten Association as a result of this effort. The difficulties the mothers put in the way of good work in the kindergarten was explained to the members of the club, who agreed to call on mothers whose children did not come to the kindergarten in time, or were irregular in attendance. It was most interesting to watch the growth of public sentiment in favor of regular and punctual attendance, not only at the kindergarten but at school. If the kindergarten child reported Johnny Jones, who was a neighbor's child, as absent, the elder brother or visitor after school was sent to find out if Johnny Jones were ill. It became a badge of good motherhood to have the child in the kindergarten on time. Before this, through talks by doctors and nurses, the relation between health and cleanliness had been discovered. Cleanliness was imposed on their own children, and exacted from other mothers of kindergarten children. . . .

Early in the history of this club the love of music was so evident that it was decided that the members should hear "The Messiah." That would be the Christmas treat that year. The cost of the tickets was far beyond the means of the members, but friends made the purchase of the tickets for every member possible.

Two days before the giving of the Oratorio, Mr. and Mrs. Gerrit Smith came to the Settlement and gave a recital. Handel's picture was displayed, the story of his life told. The themes of the Oratorio were explained, and then sung by Mr. and Mrs. Smith. A new world was opened. The night for the Oratorio came. The journey so far uptown was into a land wholly unknown. Carnegie Hall was a revelation of another world.

Its size and beauty, the audience, all a revelation. From the opening bar to the close of the Oratorio the club members listened entranced. It was the enlarging of the world revealed by Mr. and Mrs. Gerrit Smith. As the chorus "Unto us a child is born, Unto us a son is given," closed, every one of the mothers sat with shining face but moist eyes. A new message had come. One little mother, whose battle so bravely fought won reverence for her, leaned down and whispered: "I'm so glad I have sons; I'm so glad. I think I know now what it means." The echo came back for weeks, yes, for years. One member, in trying to tell her husband, said: "I saw while I was talking how impossible it was to make him understand, so I said, 'John, you'll never know till you get to heaven what I heard and saw to-night.'"

The result justified the effort. It was seen that it was wise to have the best of everything for the members of the club in the way of entertainment. Musicians have given most generously of their time and talent. Speakers who are sought for in the highest intellectual world have been secured for the evening receptions, when the husbands and working children and friends were present. The result has been to develop just at the level where it was most needed standards that protect the home from enjoyments tinged with vulgarity, and even crudeness is now detected and accepted grudgingly or with apology.

The hard times of 1893-94 gave a new opportunity to test the value of such a club. The stories of suffering, of helplessness, made it seem wise to control money to be expended through the club members. They were brought into contact with families who never before were reduced to the point of asking charity. About four hundred dollars was expended under the direction of the members of this club. Work tickets were bought and given to men and women whose life-history they knew, men and women they had known for years. When cases of strangers were brought to their notice, they investigated and advised as to the best way to give help. To prevent eviction, payment of rent was the first effort of the club members.

The education they received was inval-

able. For the first time it was possible for them to help others in a large way; they saw that the number they could help depended on the wisdom shown in expending the money on which they could call. Their indignation knew no bounds when they found they had been deceived, as they were in half a dozen cases of families brought to their attention. One case caused a complete revolution in their theory that if people suffered it was because the world was hard with them, had not given them a chance. One woman, a widow, was brought to the attention of the club early in the winter. She had one child, and they had not had a fire in weeks; had no outside garments to go on the street, because they had pawned them for food. They had eaten nothing but bread and coffee for seven weeks. Now they were to be evicted from the one room they had occupied, because no rent had been paid for two months. The club had decided that paying back rents only benefited landlords; that, having so little money and so many demands, rent in advance was all they could pay. They voted to move the woman, then to find work for her. It was decided that she must learn to operate a sewing-machine. The Charities Organization Society made that possible. After two weeks' trial, it was found that the woman could not learn. Then the society gave her a chance to learn laundry work, and for two weeks more money to support the woman and child—cared for by one of the members in turn while the mother was away from home—was given. Again the report came that the woman would not learn. Then the members decided to teach her. This individual teaching, with what the society had done, seemed to make an impression. It was decided that the woman could iron.

When this stage was reached, the fourteen-year-old daughter of one of the members passed on her way from work a laundry. At the door a sign hung, "Hands Wanted." The little girl went in and asked about wages. The man at the desk laughed at her. "It made me mad. I just looked at him," drawing herself up as she told the story. "I said, 'I do not want the work for myself, but for a woman *our* club is trying to help; she's poor, and a widow.' Then the man

looked at me, and told me to tell the woman to come. I told him we'd all been teaching her. The use of the plural possessive thrilled the heart of the workers; the club was a family possession. The woman was told to go to work the next morning. As the little girl was returning from work the next night, she stopped at the laundry to ask about the woman; to walk home with her, if she were going home. She was told the woman had not appeared. Before going to her own home, the child went to see why the woman had not gone to work. The woman had overslept. For three weeks that little girl got up earlier and went after that woman, delivering her at the laundry as though she were a package. It was decided that the sacrifice was too much; if the woman was not willing to keep the work by her own effort, she was not worth helping. An alarm clock was bought and given her, and she was taught how to wind it. She lost the place before the end of the first week because she could not get there on time. The club found out that there were people it was impossible to help, do what the world would.

This little girl during this period of struggle with this woman was met one Sunday afternoon. She carried a doll to which she was devoted, and for which she made a cloak that Sunday morning. "Isn't she pretty?" she said, holding up the doll. "I often wish I could see her when I'm working." What a combination of child and woman! As the years have passed, this little girl has paid the penalty of shop life. She has grown hard, aggressive, self-assertive, untruthful. If only her environment could have been different, she would have made a magnificent woman. The world of struggle has been too much for her; it has strangled the spirit of helpfulness.

The lessons of that winter have been well learned. Every mother in the club wants a trade for her child; something learned that has in it wage-earning promise because the worker has special knowledge.

The time came when it was possible to turn the attention of these mothers to the administration of those city departments that make the environment of their homes. The streets naturally claimed first attention. They learned to take the numbers of the street-sweepers who failed to do

their work; to take the numbers of the carts improperly and carelessly filled, and report them at the club meeting. Leaking roofs, broken stairways, unlighted halls, contagious diseases, were reported, and conditions in the stores and factories where their daughters worked.

The criminality of concealing dangers that threatened many to protect one was comprehended. The club motto became "A helping hand to all."

The club members felt that it was possible for them to give special help to little children. In a thousand ways the women in the house of many families find the opportunity to help children; often through the children they helped the mothers. Sometimes through personal influence they secured the regular attendance of children at school; sometimes it meant calling in the aid of the Society for the Prevention of Cruelty to Children to secure the rights of children, to protect them from evils in their own homes.

One day a wealthy woman who had lost a little girl told the president of this club this incident, which, she said, changed the course of her life. For months she had shut out the world. God and man were cruel. Nothing interested her; life was empty. She sat by the window in her home one November afternoon. It was drizzling and blowing. A little girl, without hat or coat, stood shivering and crying against the church railing opposite. As she watched the child her mind reverted to the clothes she handled so constantly, because they had been worn by her child. She sent for the little stranger, and when she went on the street again she was warm, tidy, and comfortable. Then came the thought, "God never meant a woman should be a mother just to one little girl. She must be a mother to every child who needs her." From that day this woman has given her life and service to children. The story was told to the club.

One of the members, after the meeting had adjourned and while the refreshments were being served, was overheard saying: "Why, certainly it would change everything if every woman would live in that way. Think how many times you could save children, how many times you could help them, if you were their mother just for the time they needed you—often only a few minutes."

Months after a member reported: "Well, I don't know what you'll all think when I tell you what I did last week. I've been bothered because such a nice-looking little girl came every morning about school time, and went upstairs in the house opposite. She carried a lunch-box and books. I would see her with a baby at the window, and see her in the morning run on errands. At three o'clock she went away in the direction from which she came. That child is playing 'hookey.' That woman is to blame, I said to myself. One morning last week I saw the child go to the corner grocery. I went after her.

"Where you live, little girl?" I asked. She grew red and hung her head, and tried to get out of the store. I stand in front of her. "No, you must not be afraid of me. I have little girls. I love all little girls. Where is your mother? Child, you deceive her. She thinks you are in school, and you play 'hookey.'" The child ran out of the store crying. I went right upstairs after her. I knock. The woman would not open the door. I knock louder, then she come. When she see me, she tried to close the door. I put my foot in the door and keep it open. I say, "You are doing wrong. I belong to a club where every member is to be a mother to every child what needs her. If that little girl come here one more day, I follow her home and tell her mother. It be bad for you if any child come here so young as that child. It is against the law for such little children to work. That little girl is playing 'hookey,' and you make her. You do that any more, and I make a complaint against you to the Children's Society. Good-morning;" and I took out my foot, bowed, and went downstairs. When I got home, that little girl is running down the street where she comes every morning. I never see her now, and that woman do her own errands and mind her own baby."

The members applauded. A child out of school is a child to be looked after. It has been concluded by the members of this club that they can do their best missionary work in the houses where they live, by keeping their rooms and their children in the best possible condition; that every home, every child so cared for, is the best possible sermon

preached, the purpose of which is to make life better.

For six years this club has had a country club-house—a large house, easy of access, in New Jersey, admirably adapted to the purposes of the club. The house is surrounded by lawns and an apple orchard. Two kitchens make it possible for two families to occupy the house at the same time. The rent is paid and the house cleaned each spring. All other expenses, including car-fares, are paid by the members of the club using the house. The plan is for each member to use half the house for two weeks. By a system of evolution and working of the law of natural selection, four families use the house at the same time. Mrs. A. invites Mrs. B. for the two weeks that she is entitled to half of the house; and Mrs. B., arranging her two weeks to follow Mrs. A., reciprocates by asking Mrs. A. to remain for her two weeks. Co-operative housekeeping has developed, as has the sharing in the care of the children. The barn, equipped for the children, has been an endless delight. Two members have in the past been debarred the use of the house. One because of the character of the men invited by the husband; one because of the language used to her children. Both were asked to resign from the club, or to make it inconvenient to use the club-house. One resigned. The average number of people using this club-house has been between four and five hundred each season. Sick children of neighbors have been taken up by the members and cared for during their whole vacation. On Sundays, friends, relatives, and city neighbors are guests.

There has never been any supervision over the house, except that of the members. Each member leaves the part of the house she has used clean for the one coming after her. For several years the club paid part of two months' rent, raised through entertainments. One year the members made a donation of thirty dollars. Broken dishes are replaced, and the cost of repairing furniture broken is paid by the member using the furniture at the time. The large parlor is a club-room,

and used by every member who goes up for a day. A closet is provided with dishes to be used when picnics are given by the members. The theory is that the grounds—four acres—can be used by the members at any time, but the families in the house must not be interfered with in any way.

The story of this club has been told at this length because it has proved what can be done in broadening the life of women of natural intelligence living under tenement-house conditions; how the family can have a common interest to which each contributes, a center that can create social opportunity for the friends of every member and the members of every family.

This club has been able to do much to lighten the burdens in the time of financial crisis for people who could only have been helped through such a medium. It was the help of a friend always. For years it has been able to distribute Thanksgiving and Christmas dinners; but it grows more cautious every year, for it has made discoveries of the abuses of the Christmas dinner-giving. Through the children it has been possible to reach other children who needed Christmas cheer, but who would not take it from ever so kind-hearted a public.

The long years of working together has cemented friendships that are the inheritances of the children, and sons and daughters have intermarried. Baby after baby finds its godmother in the club.

There have been mortifying failures, but there have been positive successes in the eleven years. The club has proved conclusively that the workingmen's wives can be determining factors in arousing and demanding better environment for their homes; that the wife and mother who keeps in touch with life commands greater influence in and outside her home, where all that she learns is used to make that home better; that she keeps her place in her family best when she makes herself the companion of her husband and children; when she, as far as she may, is herself the source of their social life, and contributes to their mental interests by sharing with them all the educational opportunity that life gives her.

Reaching the Street-Boy

By Charles Stelzle

"I'M always a-movin' on, sir. I've always been a-movin' on, sir, ever since I was born. Where can I move to, sir, more nor I do move?" That half-defiant, half-pitiful cry of poor Jo, the street waif, in Dickens's "Bleak House," in response to the policeman's command to "move on," is a cry which is not confined to London nor to Dickens's time. It is heard in many American cities. Every member of a boys' club which was composed of the fellows in one of my Bible classes had, with one exception, spent at least one night in the police station before joining the club, guilty of no greater crime than that he had no more convenient place to meet his friends than upon the street corner or in front of his own home.

Whether the police station is a better place for our boys than the street corner is a question that our municipal authorities have apparently decided for us; but whether we agree with them or not, it is likely that we will unanimously decide—and I think that the policeman will also agree with us—that there should be better places for city boys than the police station. But, aside from a few settlements and kindred organizations, practically nothing is being done in our great cities for the street-boy.

The Young Men's Christian Association is not reaching him. The Association is too "high-toned" for him, admirable though it may be for the specific work which now engages its attention. "Any young man of moral character, without regard to religious belief, is eligible to membership," but that doesn't reach the street-boy, liberal as is this qualification. And this is not said in criticism of that splendid organization. I am simply mentioning a fact which is generally admitted among its workers.

Neither is the Sunday-school reaching him. Unfortunately, when the average Sunday-school engages in a work among this class of boys, the managers insist that the boy must attend the school if he would receive the benefits of club or reading-room, with the result that the

boy will usually abandon both the school and the club, because the Sunday-school rarely has a strong enough life of its own to hold him. Strange that the Sunday-school worker does not get his cue from the things that win the boy to the club. Not that the Sunday-school should introduce on Sunday the gymnasium or the checker game of the boys' club, but something of the same snap and spirit would wonderfully attract the wide-awake boy.

The same difficulty exists in other organizations of a similar nature. The average Junior Endeavor Society is made up of girls. When I asked a boy why he did not attend a Junior Rally, he replied, "Oh, it's on de bum." Analyzed, his answer meant that there was only one boy in the society with which he was to go, although there was a large company of girls.

We are so much concerned about there being enough religion in our plans for the boy that we sometimes forget to leave enough boy in them. "The building is sacred," some good brother will say, "and we cannot permit that which savors of the secular." According to his notion, the ideal boys' club would consist of prayer-meetings and Bible classes, with an occasional missionary talk as a treat, and perhaps magic-lantern views of the Holy Land as a dizzy climax. I believe that a club or a work of any kind for boys that leaves Christ out of its plan fails at a most vital point. But it must not be forgotten that the average street-boy "needs homely virtues more than spiritual graces." It is true that most boys are honest—sometimes brutally so—but honesty is not the only virtue that needs cultivation; there is need for the development of the whole man, especially for the street-boy who hasn't had the advantage of even a fairly refined home. But much of the religious training of the Sunday-school is unnatural for the boy of a strong, virile nature. He despises cant, and he will not be a prig. Practically all the speakers at Sunday-school gatherings, in relating the conversion of Sunday-school scholars,

confine themselves to "sweet, beautiful, blue-eyed, golden-haired, little" girls. To the American boy, nearly everybody who has anything to do with religion is supposed to be a woman—from the kindergarten teacher to the angels in heaven. It is not to be wondered at that the presentation of that kind of a religion does not attract the street-boy. He loves and worships the heroic. I believe the reason boys leave the Sunday-school is that the heroic and manly side of the ideal man, Jesus Christ, is not taught in such a way as to appeal to this side of boy life.

"When I go fishing for trout," said Amos R. Wells, "I do not consider what I liked for breakfast nor what I want for dinner; I consider what the trout's mouth is watering for. When the average teacher goes fishing for a boy, however, I fear that she bases her campaign entirely on her own likes and dislikes. She is interested in pretty little stories with lovely morals, and she takes it for granted that the boys will be interested in the same thing. She is fascinated with a volume of Mr. Meyer's noble expositions, and she jumps to the conclusion that the boys will be glad to have her read a chapter to them. She is delighted to discover the hidden symbolism of the Bible, as that Goliath typifies worldliness and David the quiet power of Christian faith, and she is entirely oblivious to the boys' concentration of interest on Goliath's armor and David's sling."

Hearing his class talk baseball one Sunday, the teacher remarked: "Boys, not any more baseball; I want to hear no more about baseball. This is the Sunday-school." If that teacher had been wise, he would have purchased a Baseball Guide for the current year and studied it. Anyway, he should have talked baseball with his class on that Sunday. Had he done so, he would have entered upon the study of the lesson with a bond of sympathy between himself and his class.

Valuable as the International Sunday-School Lessons are in Sunday-school work, I think that we have become slaves to the system. There is no reason why the teacher or leader of a boys' class should not get as far away as possible from the ordinary Sunday-school lesson. Old Testament stories may be made in-

tensely vivid to the street-boy, and when the boy learns to admire and enjoy the Bible as literature, and when he finds out, as B. Paul Neuman wrote, that "faith and immortality and the forgiveness of sin are subjects just as 'live,' and almost as important, as vaccination and strikes," a long step will have been taken towards the goal of arousing a genuine and lively interest in religion.

I remember a rollicking boy in a New York tenement who burned his face very severely on a Fourth of July. After he had sufficiently recovered to sit up, he began reading the Bible—for want of something else. He became interested in the stories of David, and for weeks that boy read nothing but the Old Testament, as he sat in a rocker in the back yard. And he didn't do it for show, either. He read because those unfamiliar characters had suddenly become real to him—just as real as the heroes of the dime novel—and that is saying a great deal for that particular boy.

I sometimes think that we are too much afraid of innovations. In a certain Sunday-school that was surrounded by fully a hundred thousand children, the average attendance was about three hundred. In spite of every effort put forth by devoted workers, the attendance could not be increased, because the managers would not change programme or method. But the workers had the liberty of holding a meeting on a week-day afternoon which was called a "Children's Hour." A children's choir of forty voices was organized, the children recited or sang solos and duets, sometimes the stereopticon was used, and the pastor always gave a ten-minute address packed full of Gospel, although it was practically a children's programme. But—and this was what stunned the critics—the children also sang popular street songs of the best grade. They threw themselves into the singing in a way that threatened to burst something, while the staid old sexton stood near the door, shaking his head and nervously fingering his keys. They also sang hymns, which were stenciled upon a banner, but they were not so familiar with them. They were street children—Jews, Catholics, and those of no religious faith—and had rarely, if ever, gone to Sunday-school. And when the critics came to the leader and remonstrated

with him because he allowed the children to sing street songs at a religious meeting, he calmly told the objectors that it was not a religious meeting, but an entertainment for the children into which he introduced religion. *They* permitted ballads to be sung at their entertainments, he said; why not permit the children to sing them at theirs? The result of the work was that there were fully twice as many present at the Children's Hour as there were at the Sunday-school, and it is not claiming too much to add that they received as much Gospel as did the children in the Sunday-school.

But change there must be if we are to reach and hold the boy over twelve or fourteen in the mission districts of our cities. If the day stands in the way of changing the programme of the school and introducing features that seem out of harmony with the Sabbath, it might not be a bad plan to change the day for the meetings for this particular class of boys, although there really is no occasion for this change.

I would not have it understood that I see no mission for the average church Sunday-school in a home church. I am now pleading for the street-boy. There isn't a Sunday-school worker of any experience who will claim that the average Sunday-school of to-day is making much progress in this kind of work. Indeed, our church Sunday-schools are barely holding their own, and it is becoming a serious question as to what will become of that institution, great as are its possibilities if rightly appreciated. The Presbyterian Church has made practically no progress in the number of attendants in its Sunday-schools during the past five years. The Twentieth Century Movement for the ingathering of a million new scholars has brought in about five hundred thousand children, but it required that number to take the places of those who had meantime dropped out of the ranks. The same is practically true of other denominations in this country and abroad. And if the Sunday-school cannot hold its own among the better class of children, what may we expect when it comes to handle the problem of the street-boy?

But whether or not the time of the meeting is changed from Sunday to a week-day, it must be remembered that the

street-boy has six days and six nights besides in which he must find some sort of employment or recreation. If his friends do not find it for him, the keepers of saloon, cheap theater, and dance-hall will. Neither should the so-called "social" club be forgotten, for of all the institutions in our large cities that are sending the boys down to destruction, this is not the least.

Then, too, the candy-store and the tobacco-shop will welcome him, especially if he wants to organize a boys' club. Again I marvel at the apparent coldness of some of our churches in disapproving of an organization of some kind for their boys, as though they were aliens of a dangerous type, who needed to be suspiciously watched, until the average boy comes to believe that he is an Ishmael, against whom every man's hand is turned.

Jacob Riis once said: "It is by the boys' club that the street is hardest hit. In the fight for the lad it is that which knocks out the 'gang,' and with its own weapon—the weapon of organization." Boys are naturally fond of organization and discipline. This has been demonstrated in the work of the Boys' Brigade. The late Henry Drummond applied this truth to the movement in his own country. "Amazing and preposterous illusion!" he declared. "Call these boys *boys*, which they are, and ask them to sit up in a Sunday class, and no power on earth will make them do it; but put a five-penny cap on them and call them soldiers, which they are not, and you can order them about till midnight."

And the earnest workers who are so fearful lest their effort in behalf of the boys will be worse than useless unless they can get them to apply themselves to some specific study, should not forget that education and discipline may be acquired in the gymnasium and the brigade as well as in the class-room. Although it should be the constant aim of the worker to advance the boy in other directions. But when the boy is ready for a night-school, or a course of special study, he is no longer a street-boy. It is because the boy *is* indifferent to these things that he needs to be helped—not thrown overboard to perish because he is not pleased to apply his mind consecutively; about

which, by the way, some of us who are older are not particularly anxious.

It is quite a common thing to establish rescue missions for the street-boy when he has become a man, when it might have been a comparatively easy task to save his life as well as his soul twenty years before. And if he cannot tell the harrowing story of a ruined life, it will not take away the power of his testimony, neither will it mar his influence as a citizen, nor make him less of a father or a worker in his life's occupation. Boys' work is cheap, even though it costs ten times as much as is required to conduct the average rescue mission; but it is safe to say that not one-tenth as much money is spent for the class of boys who are outside the Sunday-school and similar organizations which are *not* reaching the street-boy, as is put into rescue mission work, which aims to reach him when it is almost too late.

Just what form this proposed work should assume will depend upon the ability of the leader; for, of all kinds of social or religious work, the personal element enters most largely into this question. It is more attractive to the street-boy than an institution or an abstract principle. Many a so-called ignorant mission worker is having larger success with boys than some college graduates, and probably is doing them more good,

possibly because he or she understands them better. Because one can glibly quote pedantic phrases as to the social conditions of the poor, it does not always follow that one has the best grasp of the situation.

Genuine interest in the boy is assumed. Not a faddist, neither a man nor a woman with a "mission," is wanted. The average "reformer" is rarely a success in boys' work. A hearty manner is commendable, and an appreciation of a joke is the beginning of wisdom. But don't slop over or gush. It is also assumed that the worker is a Christian—that is, one who has the spirit of Christ. And this spirit will constitute the major part of one's personality, and hence one's influence.

After all, it is not so much *what* is done as *who* does it. It may be a boys' club or simply a reading-room. It may be through evening classes or through a social evening at one's home that the boy will be reached. It may be a Junior Republic or a City History Club, a League for Street-Cleaning or an Anti "something or other" Society. But, whatever it is, do not depend upon the method. No one has ever discovered a society that will universally help boys. If the boys are to be helped, it will be when the worker has made his work a passion—and that will solve almost any problem.

Development and Evolution¹

THE range of discussion taken by Professor Baldwin in his recent volumes, "Mental Development in the Child and the Race" and "Social and Ethical Interpretations," broadens from psychological questions to biological in the present series of papers, whose title, "Development and Evolution," is given by their general purpose. Their special problem is "to determine what sort of a theory of biological evolution is rendered the more probable, when we recognize, together with all the established

biological facts and principles, also the principles and facts of the mental life which as psychologists we are bound to accept." Distinguishing "development" and "evolution"—the former as the processes of the history of an individual life, the latter as "the province of racial descent, the tree of connected forms springing from a common stock"—the question of science is not of the fact but of the factors of "psychophysical evolution," *i.e.*, of the evolution of mind and body together, and particularly in regard to the interrelation and correlation of development and evolution with each other.

The leading positions here taken are

¹ *Development and Evolution, including Psychophysical Evolution, Evolution by Orthoplasy, and the Theory of Genetic Modes.* By James Mark Baldwin, Stuart Professor in Princeton University. The Macmillan Company, New York. 395 pages. \$2.60.

two—"organic selection" and "social heredity." The former is defined as "the perpetuation and development of congenital variations in consequence of individual accommodation;" the latter, as "the process by which the individuals of each generation acquire the matter of tradition [acquired habits handed down independently of physical heredity], and grow into the habits and usages of their kind."

The term "organic selection" is chosen with reference to the familiar term "natural selection," introduced by Darwin, a term which states but half the truth, viz., that organisms die, if disqualified to survive. The other half requires statement of the qualifications for survival. Organic selection is concerned with these. Through the plasticity of their organism to directive intelligence, individuals succeed in so accommodating themselves to their environment as to live and propagate their kind. "Such accommodations set the pace, lay out the direction, and prophesy the actual course of evolution." The achievement of individuals is imitated by their progeny, and is transmitted with continual accumulations as a social inheritance. This principle of social heredity covers all the facts relied on by the now

discredited Lamarckian theory of the physical transmission of acquired characters or habits.

In this view the emphasis falls on intelligence as the ruling factor in the whole process. Natural selection can account for the peculiar plasticity of the organism which accommodates itself to the environment, but the actual accommodation, at least in the higher forms of life, is determined by intelligence. The name appropriated by Professor Baldwin, concurrently with Principal Lloyd Morgan and others, to this theory of evolution by organic selection is "orthoplasy." The word "organic" refers to the fact that the organism itself co-operates in the psychophysical evolution with the directing intelligence, and also to the fact that in the results the organism which thereby secures the requisite modification is itself selected for survival.

The brief outline here given of Professor Baldwin's positions necessarily falls short of justice to the critical keenness and clearness of their presentation in this volume, which may be regarded as prolegomena to a more complete exposition and criticism of evolutionary theory to appear hereafter.

Books of the Week

This report of current literature is supplemented by fuller reviews of such books as in the judgment of the editors are of special importance to our readers. Any of these books will be sent by the publishers of The Outlook, postpaid, to any address on receipt of the published price, with postage added when the price is marked "net."

Alma Tadema. By Helen Zimmern. (Bell's Miniature Series of Painters.) The Macmillan Co., New York. 4x6¼ in. 74 pages. 50c.

Reserved for later notice.

Alcotts in Harvard (The). By Annie M. L. Clark. Illustrated. J. C. L. Clark, Lancaster, Mass. 6x7¾ in. \$1.50.

This Harvard is not Harvard College, but the town of Harvard in Massachusetts, where in 1843 was established the Transcendentalist colony. Bronson Alcott and the nine other founders were actuated by high and noble motives, and in the present volume we learn something about them and their colony in general, but more about the Alcott family in particular, and in most particular about Louisa Alcott. The young and old readers of "Little Men," "Little Women," and the "Old-Fashioned Girl" may be counted by the million; and any such book as this, written from an intimate and sympathetic standpoint, should receive quick appreciation. Louisa Alcott often thought of the time spent in Harvard,

as is shown by the use in her stories of names of people whom she had known there, and also by some of her letters.

American Cotton Industry (The). By T. M. Young. Charles Scribner's Sons, New York. 4½x7½ in. 146 pages.

This volume, composed of papers contributed to the Manchester "Guardian" by the author during his visit to this country, contains the observations of an English expert in cotton-manufacturing upon the methods by which America has been winning the ascendancy in this field. Though written by an expert, very few of its pages are written distinctively for experts, and the whole volume possesses unusual interest to all who care to know about relative industrial and social conditions in England and this country. A few of the author's observations about the extraordinary lowness of wages in Southern cotton-mills and the disinclination of negroes to engage in factory work seem to us only partly true, but what he says about Northern cotton-mills,

their managers and their operatives, is the result of singularly careful and competent work. Nothing more illuminating has been written about international industrial competition than the author's pages upon the administration of American cotton-factories, the economy of labor at every point even if it seems to cause a waste of materials, and the readiness to introduce new machinery. The "Unknown God" worshiped by all American manufacturers, he says, is the next new invention, and English inventions, as a rule, first find extensive use in America. This latter fact is partly due to the greater readiness of American managers to experiment with new inventions, but chiefly to the greater dearth of American labor, which makes it economically more profitable to buy costly machinery to displace it.

American Literature in the Colonial and National Periods. By Lorenzo Sears, L.H.D. Little, Brown & Co., Boston. $5\frac{1}{2} \times 8\frac{1}{2}$ in. 480 pages. \$1.50, net.

Reserved for later notice.

American Merchant Marine (The): Its History and Romance from 1620 to 1902. By Winthrop L. Marvin. Charles Scribner's Sons, New York. $5\frac{1}{2} \times 8\frac{1}{2}$ in. 444 pages.

American national independence has really been won and maintained upon the sea. During the Revolution the splendid valor of the armed crews of American trading ships and whalers was more effective than Washington's entire army. At all events, so thinks Mr. Marvin, who adds that again in the Civil War the sea-power of the Union swung the balance against the seceding States. We all know that in our short Spanish conflict our merchant fleet proved an indispensable reserve. The history of that fleet is one of extraordinary interest to the school-boy and to the more serious student alike. It is a history not as well known or appreciated as it should be, and Mr. Marvin's timely volume, comprising an account of events from 1602 to 1902, is a timely publication. Despite the fact that the American merchant navy has regretably shrunk to a shadow of its former greatness, and now conveys less than one-tenth of our sea-borne trade, Mr. Marvin believes that, as our war navy has recently grown strong and prosperous, until now we possess one of the four most formidable war fleets, so the renaissance of our merchant fleet will also come. In any event, pending the restoration of our ocean-carrying trade, we may take some comfort in the thought that the entire American merchant marine means more than that portion of our fleet engaged in foreign commerce. Both the coastwise and the Great Lakes traffic has grown proportionately with the growth of our country.

Animal Life in Rhymes and Jingles. By Elizabeth May. Illustrated. The Saalfeld Publishing Co., Akron. $8\frac{1}{2} \times 11$ in. 73 pages. \$1.25.

Apollo and Keats on Browning. By Clifford Lanier. Richard G. Badger, Boston. $5 \times 7\frac{3}{4}$ in. 77 pages. \$1.50.

Reserved for later notice.

Autobiography of Milton M. Fisher. The Rumford Press, Concord, N.H. 6×9 in. 86 pages.

Avery. By Elizabeth Stuart Phelps. Houghton, Mifflin & Co., Boston. $5 \times 7\frac{1}{2}$ in. 122 pages. \$1. This is the story which has lately appeared in serial form under the title "His Wife." It has all of the author's well-known characteristics, arouses the sympathies and sometimes overstrains them.

Barnaby Lee. By John Bennett. Illustrated. The Century Co., New York. $5\frac{1}{4} \times 7\frac{1}{2}$ in. 454 pages. \$1.50.

Mr. Bennett will be remembered as the author of "Master Skylark," one of the prettiest and sweetest-toned stories of boy life ever written. His subject in the present story is New York, or rather New Amsterdam, in the days of the redoubtable Stuyvesant, and his boy hero is a ship-boy abused by a blackguard captain; the boy escapes only to meet other troubles, which end when the Dutch power gives way before the English. There are humor and sincere feeling in the tale.

Boy Donald and His Hero. By Penn Shirley. (Boy Donald Series.) Lee & Shepard, Boston. $5 \times 6\frac{1}{2}$ in. 154 pages. 60c., net.

Burges Letters (The): A Record of Child Life in the Sixties. By Edna Lyall. Illustrated. Longmans, Green & Co., New York. $5 \times 7\frac{1}{2}$ in. 142 pages. 90c., net.

Edna Lyall may generally be depended upon for telling her story wholesomely and well. She gives here a somewhat unusual tale of child life. Two little girls, from hearing of records kept by their elders, are inspired to write imaginary records of their own, projecting themselves even into their married future. The quaint fancies of very imaginative children make juvenile reading somewhat out of the rut.

By Dulvercombe Water: A Love Story of 1685. By Harold Vallings. The Macmillan Co., New York. $5 \times 7\frac{1}{2}$ in. 376 pages. \$1.50.

This tale of love and heroism will be welcomed by those who like to have their knowledge of history refreshed by fiction. The action of the story takes place in Taunton during the dark days of the Monmouth Rebellion under James II., and we get a vivid picture of the incidents that culminated in the famous Bloody Assize. Between the hero and the heroine the honors are evenly divided; the first sacrifices himself for the son of the man whose treachery has almost ruined him; while the latter saves her lover's life, after he has been condemned to death by the terrible court of Judge Jeffreys.

Cap'n Titus: Sketches of New England Country Folk. By Clay Emery. Doubleday, Page & Co., New York. $4 \times 6\frac{1}{2}$ in. 87 pages. \$1.

Farical tales told by an old salt to his comrades.

Child Culture. By Newton N. Riddell. Child of Light Publishing Co., Chicago. $4 \times 7\frac{1}{4}$ in. 129 pages. 65c.

China and the Chinese. By Herbert Allen Giles, L.L.D. The Macmillan Co., New York. $5 \times 7\frac{1}{4}$ in. 228 pages. \$1.50, net.

Reserved for later notice.

Christmas Carol (A). By Charles Dickens. Illustrated. (Ariel Booklets Series.) G. P. Putnam's Sons, New York. $4 \times 5\frac{1}{2}$ in. 226 pages.

Code of Joy (The). By Clarence Lathbury. The Swedenborg Publishing Association, Germantown, Pa. $4\frac{1}{2} \times 7$ in. 219 pages.

Concerning Polly and Some Others. By Helen M. Winslow. Illustrated. Lee & Shepard, Boston. 5x7½ in. 359 pages. \$1.50.

Descriptions, vivacious, picturesque, and comprehensive, of New England farm life impart specific value to this novel. One is taken to a quilting-party, camp-meeting, district school, county fair, maple-sugar party, hop-picking, corn-roast, and singing-school, and stands as onlooker at appetizing Thanksgiving dinners.

Confessions of a Wife. By Mary Adams. Illustrated. The Century Co., New York. 5x7¾ in. 377 pages. \$1.50.

Reserved for later notice.

Conquest of Rome (The). By Matilde Serao. Harper & Bros., New York. 5x7¾ in. 317 pages. \$1.50.

"La Conquista di Roma" has now been translated into English, and well translated. It is an interesting contribution to our knowledge of present-day Roman society, and it is from one who has been called the most suggestive writer among modern Italian novelists. Signor d'Annunzio might dispute this statement, but it nevertheless remains true that such books as "Cuore Infermo," "Fantasia," and the others by Matilde Serao have been more really illuminative of actualities in Italy than have been the fanciful and morbid books written by her possibly more celebrated contemporary. This was specially evident in the novel recently translated into English under the title "The Land of Cockayne," a romance dealing with the modern gambling spirit as it exists in Naples. The present book describes the disasters which come to a rising Italian politician—a fiery young lawyer from the South, newly elected to the Chamber of Deputies. He arrives in Rome full of buoyant enthusiasm as he thinks of his certain future fame. He is exuberant as he frees himself from the obscurity of his native place and spreads his wings in the larger atmosphere of the Eternal City, but his enthusiasm is at its acme only in that first moment. The very vastness of Rome, its chill, and, above all, a subtle, alluring, insistent influence from "the eternal feminine" force themselves upon him to his own destruction. He finds himself disillusionized, isolated, homesick, wrecked. But it is not in the description of this disintegration that the book may be most admired—rather is it in the description of the realism of Rome itself, and this is so graphically and almost luridly told that we are reminded on every page of that other master of naturalism who has now forever laid down his pen. Eugene Rougon is brought constantly to mind in "The Conquest of Rome," and also the virility and largeness of "La Débâcle." If one must have naturalism, it is proper that a Matilde Serao should depict it as well as a Zola.

Conquest of the Air (The). By John Alexander. Illustrated. The A. Wessels Co., New York. 5x7½ in. 160 pages. 75c.

The history of aerial navigation is concisely and entertainingly told in this little volume. The beginning of balloons is shown in the fire balloons of Montgolfier and the hydrogen balloons of Charles; and the present progress

is indicated by the achievements of Flammarion, Tissandier, Andree, the Spencers, Count de La Vaulx, and, most celebrated of all just now, Señor Santos Dumont. To the exploits of the last named Mr. Alexander devotes two chapters, thus giving to them marked but perhaps not undue prominence. Sir Hiram Maxim furnishes an interesting preface to the whole volume, in which he says that fully half of the inventors of machines for aerial navigation seem to have thought out a plan of performing flight by means of machines worked by man-power. "They admit that their apparatus with a man to work it will weigh at least three hundred pounds, but they never appear to appreciate that in order to lift three hundred pounds directly into the air by mechanical effort it would be necessary to expend at least three horse-power, or about thirty times as much power as a man is able to exert continuously for a single hour." Next in number to the hand flying-machine inventors come those who would navigate the air by cigar-shaped balloons. Then we have a number of crank inventors who imagine that they have discovered a way of causing gravity to pull in the other direction, and a smaller number who claim to have discovered how flying-machines may be worked without any motive power at all, except a system of springs, levers, and pistons.

Denslow's Night Before Christmas. By Clement C. Moore, LL.D. Illustrated. The G. W. Dillingham Co., New York.

The fine old legend by Clement C. Moore, so many years a classic to children of every household, is here put into a new illustrated dress that will prove a fresh delight to the eyes of childhood.

Dictionary of Philosophy and Psychology. Written by Many Hands. Edited by James Mark Baldwin, Ph.D., Hon. D.Sc., Hon. LL.D. In 3 vols. Vol. II. The Macmillan Co., New York. 7½x10½ in. 892 pages. \$5, net.

In noticing the first volume of this important work The Outlook has spoken of it as highly creditable to American learning and enterprise in a field of study in which our countrymen have taken rank with the foremost in the world. With Professor Baldwin as editor are associated some seventy other specialists, either as editors or contributors—American, British, German, French, and Italian—in fifteen different departments of learning. The variety of subjects comprised in the volume beyond what is suggested by the title may be indicated by naming such as Marriage, Mohammedanism, Music, Narcotics, Natural Rights, Nirvana, Poor-Law, Puritanism, Socialism, Speculation. Some of the more important articles are copiously illustrated, as that on Vision, to which thirty-six pages are given. Twenty-two pages are devoted to Oriental Philosophy. The Syllogism and Symbolic Logic receive together an equally extended treatment. Other prominent articles treat of the Nervous System, Speech and its Defects, Space, Time, Variation, etc. The value of the work for general reference is enhanced by its supplement of indices for the Latin, Greek, German, French, and Italian terms employed.

Dream Days. By Kenneth Graham. Illustrated. John Lane, New York. 6×8¼ in. 228 pages.

A beautiful new edition of a lovely imaginative record of child life. It is charming in its fancy and in its humor. The pictures by Maxfield Parrish help the book by poetical interpretation.

Earth and the Fullness Thereof (The). By Peter Rosegger. Translated by Frances E. Skinner. G. P. Putnam's Sons, New York. 5×7¾ in. 397 pages. \$1.50.

Beyond that of any Teuton of our time, Rosegger's style is vivacious, sprightly, sparkling. If one cannot read the original German—and Rosegger's is justly famous—it is fortunate that access may be had to such an excellent translation as this, by the translator of the "Forest Schoolmaster" and the "God-Seeker." As the last-named novel described old Styria, the present volume describes modern Styria. The plot is both subtle and powerful; and the well-constructed story is told with a characteristic lightness of touch.

Elsie's Winter Trip. By Martha Finley. Dodd, Mead & Co., New York. 5×7 in. 279 pages. 85c., net.

Eugene Field's Favorite Poems. Compiled by Ralph A. Lyon. William S. Lord, Evanston, Ill. 4½×7 in. 36 pages.

Faithful. Warda Cross. By the Author of "Miss Toosey's Mission." Little, Brown & Co., Boston. 4½×6¾ in. 283 pages. \$1.

First Christmas (The). By Lew Wallace. Illustrated. Harper & Bros., New York. 5¼×8½ in. 109 pages. \$1.25.

This new edition is embellished by full-page illustrations from paintings by Raphael, Murillo, Barabino, and Knaus, and also many marginal drawings in tint by Mr. William Martin Johnson. The book should receive wide appreciation as an appropriate Christmas gift.

Forest Orchid (A) and Other Stories. By Ella Higginson. The Macmillan Co., New York. 5¼×7¾ in. 242 pages. \$1.50.

A volume of short stories, the first of which gives the name. The tales are all well told, with a rather idealistic turn and motive somewhat out of the common trend. Most of them have previously appeared in different periodicals.

Girl of This Century (A). By Mary Greenleaf Darling. Illustrated. Lee & Shepard, Boston. 5×7½ in. 264 pages.

Glimpses of China and Chinese Homes. By Edward S. Morse. Illustrated. Little, Brown & Co., Boston. 5¼×8¼ in. 216 pages. \$1.50, net.

Reserved for later notice.

Government of Maine (The). By William MacDonald, L.L.D. (Handbooks of American Government.) The Macmillan Co., New York. 5×7½ in. 263 pages. 75c., net.

A carefully prepared and clearly written textbook in civil government for the high schools of Maine. The one shortcoming of the book is that the author has restricted himself too severely to indisputable statements of fact, and has ventured too little in the way of conclusions, suggestions, or even comparisons with methods in other States. The book, therefore, while instructive, is not stimulating,

and sometimes its statements of fact are almost meaningless through the absence of comment. In regard to taxation, for example, no high-school student could tell from Mr. MacDonald's account whether Maine railroads are taxed far more or far less than ordinary property by the special provisions by which they are reached.

Grimm Tales Made Gay. By Guy Wetmore Caryl. Illustrated. Houghton, Mifflin & Co., Boston. 6¼×8¼ in. 143 pages. \$1.50, net.

All things are allowable to those who amuse. The frontispiece of this book is "Bluebeard," and "Babes in the Wood" (who make a will to spite their murderous uncle) lead the jingles. Goldilocks sells hair tonics. "Speech is silver, and it never should be free." The Prince in the Court of Sleeping Beauty exclaims, "This must be Philadelphia!" No one points fun with daintier drollery than Mr. Caryl; he is the butterfly of burlesque; and in Albert Levering, his illustrator, he is often (but not always) well matched. His metrical travesties collected here had already won public favor in leading magazines. The title is a nice alliterative one, neatly following "Fables for the Frivolous" and "Mother Goose for Grown-Ups." There are quite a few Grimm tales in the book.

Healing of Souls (The): A Series of Revival Sermons. By Rev. Louis Albert Banks, D.D. Eaton & Mains, New York. 5×8 in. 302 pages. \$1.50.

Heritage (The). By Burton Egbert Stevenson. Houghton, Mifflin & Co., Boston. 5×8 in. 324 pages. \$1.50.

This story reminds one strongly of the author's first book, "A Soldier of Virginia," both in matter and in manner. The time is just after the War of the Revolution, when so many old Virginia families found themselves ruined by the results of their extravagant living for many years and their generous contributions to the public cause. The hero, a young son of Virginia, goes westward with his foster-brother to found a home for their parents in the rich lands along the Ohio River. They take part in General St. Clair's campaign against the Indians, and undergo the horrors of the subsequent defeat and rout. He is taken captive by the Indians and lives with them until the more successful expedition under "Mad Anthony" Wayne releases him, and he has his part in the triumphant campaign which follows. The story is eminently well told, vigorous and picturesque. The romantic element is slight, but delicately handled, and subordinated to the main interest of the story.

Heroes of Myth. By Lillian L. Price and Charles B. Gilbert. Illustrated. Silver, Burdett & Co., New York. 5×7½ in. 176 pages. 50c.

History of Enfield, Connecticut. Vol. III. Edited by Francis Olcott Allen. The Wickersham Printing Co., Lancaster, Pa. 7×10 in. 2,746 pages.

Homely Virtues (The). By Ian Maclaren (Rev. John Watson). Dodd, Mead & Co., New York. 4¼×7 in. 178 pages. \$1, net.

These nine short discourses on "Straightness," "Thoroughness," "Kindness," etc., are in Dr. Watson's best vein, every one of them a moral tonic and alterative.

Hortense—A Difficult Child. By Edna A. Foster. Illustrated. Lee & Shepard, Boston. $4\frac{1}{4} \times 7\frac{1}{2}$ in. 290 pages. 80c., net.

How to Live. By Edward Everett Hale. Little, Brown & Co., Boston. $5 \times 7\frac{1}{2}$ in. 201 pages. The papers written by Dr. Hale on Practical Ethics for the Chautauqua Reading Course in 1886 fully deserve their present reproduction, for which many will be wiser and, let us hope, better. A conversational style, homely common sense, a fund of anecdote, wide knowledge of books and men, a practical aim, human sympathy, and a religious spirit attract to the beloved guide, philosopher, and friend in his counsels on the method and practice of life by young and old. He touches life at many points—sleep and appetite, exercise and expenses, how to deal with children, how to know God and bear a brother's burdens, duties to the State and to the Church, how to dress, and how to remain young. Here is sufficient variety, and it is combined with no less felicity. Dr. Hale has been induced to reprint this book, in the hope that it might be used by adult classes, whether young men or young women, in Sunday-schools. The topics of the different papers, one for each Sunday, are perhaps more practical, or go more into detail, than is usual in such classes, but perhaps this is a merit rather than a demerit.

Hurdy-Gurdy (The). By Laura E. Richards. Illustrated. Dana Estes & Co., Boston. $7\frac{1}{2} \times 6\frac{3}{4}$ in. 98 pages. 75c., net. (Postage, 10c.)

As a collection these jingles do not altogether meet the claims made for them as nursery rhymes. "Nirvana," "Ichthyosaurus," "prehistoric sharks," "Confucius," would represent puzzles rather than merry jest and musical measure to the average inhabitant of the nursery. And how about this:

"Sweet are tears that lovers shed;
Thrilling falls the kiss of passion?"

On the other hand, such child-lyrics as "Jemmy and Jessamy," "Some of the Things I Do," "Prince Tatters," and "A Nursery Song" will delight little folks and make them long for more verses from Mrs. Richards's pen.

In Kings' Byways. By Stanley J. Weyman. Longmans, Green & Co., New York. $5 \times 7\frac{1}{2}$ in. 346 pages. \$1.50.

Capital short stories of France, written in Mr. Weyman's well-known vein. Sword and cloak, intrigue and adventure, tragedy and farce—here are all the elements of romance. The time is that of Henry of Navarre and that daring and canny monarch and his minister Sully figure in several of the tales.

Incaland. By Claude H. Wetmore. Illustrated. The W. A. Wilde Co., Boston. $5 \times 7\frac{1}{2}$ in. 309 pages. \$1.50.

Mr. Wetmore's novel describes the Peru of to-day. The title might make one think that prehistoric Peru is to be pictured, or the Peru of Pizarro—when the Spaniards sat still and the Indians mined gold for them—or the Peru of the freed Peruvians, when they too sat still and the peons dug guano, that richest of fertilizers. Gold is gone and guano is gone from Peru, but there remains a third source of vast wealth, namely, the nitrate fields. Thirty years ago, however, the covetous Chilians

sought a quarrel with Peru which ended in a disastrous war. The nitrate fields are now in consequence owned by Chili. Mr. Wetmore's story is a great deal more than a clever tale; it describes the new sources of Peruvian income in the discovery of other things than gold, and the advance made in agriculture, especially in cotton-raising.

In the Green Forest. By Katharine Pyle. Illustrated. Little, Brown & Co., Boston. $6\frac{1}{4} \times 9$ in. 171 pages. \$1.50, net.

The author can both tell fairy stories charmingly and illustrate them capitally, as she has shown before in more than one book. This simple and pretty story of the fairy Red Cap, the naughty elf Nightshade, and their adventures will please all children.

In the Morning Glow. By Roy Rolfe Gilson. Illustrated. Harper & Bros., New York. $5 \times 7\frac{1}{2}$ in. 187 pages. \$1.25.

The author of "When Love was Young" employs in this picturing of family life the same pleasant style and mellow charm of diction which was noticeable in his former work. Grandfather and grandmother, parents, sister, and aunt are severally made the pivot upon which a separate story turns. They are likely to be appreciated by readers of leisurely tastes who like delicately flavored fiction.

Intrusions of Peggy (The). By Anthony Hope. Illustrated. Harper & Bros., New York. $5 \times 7\frac{1}{2}$ in. 387 pages. \$1.50.

Reserved for later notice.

Istar of Babylon. By Margaret Horton Potter. Harper & Bros., New York. $5 \times 7\frac{1}{2}$ in. \$1.50.

Like the "Last Days of Pompeii" and "Ben-Hur," "Istar of Babylon," by M. H. Potter, revivifies people and times long buried in oblivion. It is in truth a "phantasy"—the story of Istar, the living goddess of Babylon, who was the pride and wonder of the ancient city. The tale of her loss of divinity and gradual transformation into a mere woman is told with power and pathos. Tireless must have been the research and great the power of description which can call up with such vividness the life of Babylon, the splendid and wicked city, in the days when Daniel the Prophet stirred up strife within her gates.

John Mackenzie, South African Missionary and Statesman. By W. Douglas Mackenzie, M.A. A. C. Armstrong & Son, New York. $5\frac{1}{2} \times 8\frac{3}{4}$ in. 564 pages. \$2.

The missionary who labors for the elevation of a barbarous race into civilized conditions is burdened with the problems of a statesman in addition to those of an evangelist and an educator. Among many in whose career this double function has been well fulfilled, John Mackenzie is conspicuous. During some twenty-five years of evangelistic and educational work among the native tribes of South Africa, he qualified himself for the long and arduous but ultimately effective work which he subsequently carried on in England as a political educator, in pointing out the righteous methods of European expansion, and the statesmanlike solution of problems complicated both by ignorance and by selfishness. While the partial following of his counsels saved Africa for England, the partial neglect

of them led on to the recent war with the Boers, and in either way the course of events has confirmed his forecast. The marplot that for a time spoiled his work was Mr. Rhodes's Chartered Company, but the catastrophe it brought on has only enhanced Mackenzie's fame. Among the many volumes concerning South African affairs, this is of prime importance for the inside view it gives of the cross-currents of British opinion, and the gradual development of the imperial policy. Concerning the Boers also it supplies the material of an unbiased judgment. In Mackenzie's view, the *crux* of the South African problem is not in the rivalry of Dutch and English, but in the preponderant native population. To serve these neglected multitudes Mackenzie returned at length to his original task as a humble missionary, and died in the harness, 1899, lamented and honored throughout South Africa and Great Britain. His son has fulfilled the biographer's delicate task with well-combined reserve and candor, in a valuable contribution to the history of civilization.

Kentucky Poems. By Madison Cawein. E. P. Dutton & Co., New York. 4½×7 in. 264 pages. \$1.50, net.

Mr. Cawein has had the good fortune to interest Mr. Edmund Gosse, and the English critic and essayist has prepared a selection from the half-dozen and more volumes which Mr. Cawein has published for the purpose of introducing the Kentucky poet to British readers, prefacing his selection with a sympathetic introduction. Readers of Mr. Cawein will find the selection made on an intelligent principle; and the book may well serve the purpose of introducing the complete work of Mr. Cawein to those American readers who are as yet largely ignorant of his pictorial power and his musical facility.

Kotto: Being Japanese Curios, with Sundry Cobwebs. Collected by Lafcadio Hearn. Illustrated. The Macmillan Co., New York. 5½×8 in. 251 pages.

The illustrations and decorations by a Japanese artist are quite in key with Mr. Hearn's quaintness. Both author and artist have the Japanese point of view, and each deftly and delicately presents the spirit and fascination of Japan. Some of the tales are renderings of old Japanese myths and tales; some have the object of showing phases of art or social life or philosophy; all have a fascination which grows as one continues to read. Mr. Hearn's skill in word-painting is at its best here.

Labberton's Universal History. By Robert H. Labberton. Illustrated. Silver, Burdett & Co., New York. 7½×11 in. 221 pages. \$2.40.

A combination of a historical atlas and a condensed comprehensive history. Its plan is well thought out, and its author (who died before this revision of a larger work was completed) was evidently a scholar of tireless industry. The pictorial aid of the maps and genealogical charts is well worth having.

Land of the Latins (The). By Ashton Rollins Willard. Illustrated. Longmans, Green & Co., New York. 5¼×8 in. 256 pages. \$1.40, net.

From this title one does not know whether

the book describes France, Spain, Portugal, or Italy. It is Italy, however, and the work is one to put beside Villari's "Italian Life in Town and Country" as an intimate exhibition both of the ancient customs still observed in the old castles and country houses and also of the very modern life in Rome, Milan, and Turin. We might expect from the author of an excellent and exhaustive treatise on "Modern Italian Art" something more lengthy and definite in depicting the studios of Italy; but we do have a detailed description of Italian theaters not found in other books. Most interesting of all, perhaps, are the author's vivid personal impressions of notable figures in modern Italian life—among others, the Pope, the King and Queen, the Queen Dowager, Ristori and Duse, the actresses, Verga, the novelist, and Villari, the historian. Mr. Willard calls the King by his Anglicized name—Victor Emanuel—but cannot resist calling the Queens by their Italian names, Margherita and Elena, and that other queen—Duse—by her long but sonorous and beautiful Italian name, Eleonora.

Last American (The). By J. A. Mitchell. Illustrated. The Frederick A. Stokes Co., New York. 5½×7½ in. 151 pages. \$1.50.

A new edition of a fanciful romance telling how this country, through luxury and decadent principle, fell into decay and ruin and its people ceased to exist. Its buried remains are discovered by some Persian explorers, and the remains of the last American come to light. The book is a farrago of ironical humor.

Library of Literary Criticism of English and American Authors. Vol. I. (680-1638). Edited by Charles Wells Moulton. Long & Miller, 15 East Seventeenth Street, New York. 7×10 in. 768 pages. \$5 per vol.

The first volume of a work of extended scope and high literary purpose. So far as we know, the compilation is unique in the realm of reference-books in that it gathers in orderly and chronological arrangement critical expressions of opinion about all the great English-writing authors. To illustrate, take the very first title in the book—Beowulf. First comes a historical and descriptive note from Stopford Brooke's "History of Early English Literature," then follow paragraphs of appreciation or criticism from Conybeare, Wheaton, Disraeli, Longfellow, G. P. Marsh, Taine, Ten Brink, J. A. Harrison, Jusserand, Thomas Arnold, George Saintsbury, and several others. The excerpts are well chosen and combined in such a way that one acquires a good idea of the author, his work, and his place in literature. The same plan is carried out in this volume for over one hundred and seventy authors, ending with Sir Robert Ayton (1570-1638). It is evident on the face of this plan that a work carried out according to it with care and thoroughness must be of material aid to the student and of high value for reference purposes. The entire scheme comprises a survey of about 1,500 authors in 175,000 articles or excerpts. There are many portraits. As the work proceeds (there will be eight volumes in all) we shall no doubt speak further of it.

Like Another Helen. By Sydney C. Grier. L. C. Page & Co., Boston. 5×7½ in. 467 pages. \$1.25.

Lord Protector (The). By S. Levett-Yeats. Longmans, Green & Co., New York. 5×7¼ in. 264 pages. \$1.50.

Another novel dealing with the period of the great civil war in England. A brace of love stories run parallel. These are interestingly told, and contrast of sentiment and feuds which divided friends and held lovers apart are exploited in the usual way. The Lord Protector himself is much on the scene.

Maker of the New Orient (A). By William Elliot Griffis, L.H.D. Illustrated. The Fleming H. Revell Co., New York. 5¼×8 in. 332 pages. \$1.25, net.

As a biography, this volume emphasizes those qualities already remarked in the author's lives of Matthew Perry, Townsend Harris, and Guido Verbeck; namely, an instinctive sense of proportion, the ability to mass details effectively and to subordinate them to essentials, a mind both keen and candid, and, above all, a style so graphic and full of color as instantly to attract and hold the reader. As we see him in these pages, Samuel Robbins Brown was a genuinely great upbuilder, whether judged as teacher, pastor, or missionary. He was a pioneer in the instruction of the deaf and dumb, and also in the higher education of women—in the latter domain securing the formation of the first chartered woman's college to adopt a man's college standard. His great monument in Japan is his translation of the New Testament into Japanese—the standard translation. His work in China was distinguished by his success in bringing to America the first Chinese students to go abroad for an education. These accomplishments, especially those in Asia, are described by one who has a more intimate knowledge than have most observers. Thirty-two years ago Dr. Griffis went to Japan, where he organized schools and became Imperial Superintendent of Education, after which he held a professorship in the University of Tokyo. No one understands the making of modern Japan more thoroughly than he. This is evident on every page of this latest book, a work which will serve as a notable illuminator as to Japanese and Chinese conditions. Coming also at a time when it has been too much the fashion to berate Christian missions and missionaries in Asia, it will act as a defense of those who are doing constructive educational and religious work along the lines laid down by the subject of the present biography.

Mental Arithmetic. By I. C. McNeill. The American Book Co., New York. 5×7½ in. 141 pages. 35c.

Message to the Magians (A). By Frank De Witt Talmage. The Fleming H. Revell Co., New York. 5×7½ in. 101 pages. 50c., net.

Moth and Rust and Other Stories. By Mary Cholmondeley. Dodd, Mead & Co., New York. 5×7¼ in. 308 pages. \$1.50.

There are few more dramatic passages in all fiction than that of the death-bed promise on which the interest of this novel hinges. The story has some of the strength that marked "Red Pottage;" the dialogue is particularly

clever and often witty. There is but one commonplace thing in it, and that is the treatment of the money question between Stephen and Anne; the same situation has been handled the same way times without number. Besides the story naming it, the book contains three shorter ones. "The Pitfall," in which a righteous woman is punished for her failure to speak a word in season to another about to take a downward step, is noticeable for the lesson it teaches.

Mozart. By Eustace J. Breakspeare. Illustrated. (The Master Musicians Series.) E. P. Dutton & Co., New York. 5½×7½ in. 292 pages. \$1.25.

To the great number of ill-written books on musical subjects is added this single-volume biography and critique of Mozart. The writing in this book is inexcusably poor. The author's disregard of tenses seems to be almost willful, and his use of italics shows his inability properly to express emphasis. His extravagance of diction makes ineffective whatever sincerity he may have, and casts suspicion on all of his judgments. The book has the merit of making accessible much of the information contained in Otto Jahn's work. The typography and illustrations are good. Such a book as this purports to be, though somewhat shorter, is greatly needed, for there are many lovers of music to whom the pur formal beauty of Mozart's compositions, so comparatively poor in that which makes modern music "rich," is unknown. For such there is little chance that this volume will be persuasive.

Pickett's Gap. By Homer Greene. The Macmillan Co., New York. 5×8 in. 208 pages. \$1.25, net.

A rarely good boys' story, alive with incident and action. The mainspring of the story is the clash of two railway companies whose rival surveyors fight for a right of way through the Gap and are thwarted or helped unintentionally by a boy who is defending by guile his grandfather's graveyard.

Poetical Works of Robert Burns. Edited by William Wallace, L.L.D. Illustrated. E. P. Dutton & Co., New York. 5½×8½ in. 553 pages. \$1.50.

A one-volume edition with brilliant cover and very poor paper.

Primrose and Darwinism (The). By M. A. Camb. E. P. Dutton & Co., New York. 5×8 in. 233 pages. \$2, net.

The author regards Darwin as holding a very exaggerated estimate of the influence of cross-fertilization among flowers. That estimate he finds inevitably corrected by direct observation in the fields. The evidence for this statement is presented in these pages, as resulting from study of the primrose.

Randy and Her Friends. By Amy Brooks. Illustrated. (The Randy Books.) Lee & Shepard, Boston. 5×7½ in. 253 pages. 80c., net.

Redman of Quality (A). By Edward Everett Billings. Illustrated. The Saalfeld Publishing Co., Akron, Ohio. 4¾×7½ in. 259 pages. \$1.25.

Reign of Queen Anne (The). By Justin McCarthy. Harper & Bros., New York. In 2 vols. 5½×8½ in.

Reserved for later notice.

Rivals (The). By Richard Brinsley Sheridan. (The Thumb-Nail Series.) The Century Co., New York. 2¾×5 in. 206 pages. \$1.

Some Ethical Phases of the Labor Question. By Carroll D. Wright, Ph.D., LL.D. The American Unitarian Association, Boston. 5×7½ in. 207 pages. \$1, net.

Four thoughtful essays on sociology, the labor question, the factory system, and the treatment of prisoners, all of which have their unity in the method of treatment. It is the ethical side and not the statistical side of each subject that is presented. The first two essays abound in striking quotations from social philosophers, and the last two in pertinent facts gathered by Mr. Wright from his own investigations. His defense of the factory system on its moral side takes extreme grounds, but will serve to correct popular exaggeration of its evils—especially as regards women workers; and his account of the developments which have led most progressive States to adopt the "State use" system of employing prison labor is the most illuminating essay on this subject that has recently appeared.

Speronara (The). By Alexandre Dumas. Translated by Katharine Prescott Wormeley. Little, Brown & Co., Boston. 4½×7¼ in. 390 pages.

The elder Dumas's travels among the Mediterranean islands made in 1834, as told by him, were indeed romantic and full of incident. One may suspect that the author of "Monte Cristo" let his imagination play a good deal over actuality, and, indeed, sometimes he elaborates a local myth or tale into a real bit of fiction. But always the book is entertaining and readable, and American readers will be glad to have Miss Wormeley's excellent translation.

Stage Confidences: Talks about Players and Play Acting. By Clara Morris. Illustrated. Lothrop Publishing Co., Boston. 5×7½ in. 316 pages. \$1.20, net.

This readable volume is full of just such anecdotes and personal experience as readers in general crave concerning footlight favorites. But the book has another and higher value, for Miss Morris devotes several of its first pages to giving sound, practical, and kindly advice to those who dream, aspire, or work to become actresses. It might be called a sort of sympathetic résumé of the stage life of a noted actress.

Success of Mark Wyngate (The). By Una L. Silberrad. Doubleday, Page & Co., New York. 5×7½ in. \$1.50.

The story of a business partnership between a young man and a young woman, who grow up together in an English town, both poor, the girl a friendless orphan. Their work and study together result in the discovery of a new dye which is to be very profitable. Each loves the other, but the revelation of it does not come until the tragic conclusion. The book is characterized by vigor of style, clearness of portraiture, and considerable humor. Mr. Bubbs, the vagrant in whose dilapidated hut the heroine finds a home at her father's death, is a distinct creation, with a real Dickens flavor.

Sutherland's Christmas: A Chapter from Two Lives. By H. B. K. for E. D. L. William S. Lord, Evanston, Ill. 4½×6½ in. 79 pages. 50c.

Tangled Up in Beulah Land. By J. P. Mowbray. Doubleday, Page & Co., New York. 5½×8 in. 228 pages. \$1.50, net.

Those unfamiliar with the author's previous work as an interpreter of nature might, from its title, suspect this novel of a religious tone which it has not. Mr. Mowbray's "Beulah Land" is in Pennsylvania, on the Juniata; and one reaches it when "Spring full-blossomed is coming up the way." For humor in itself, and for the grace of its handling, the situation on which the story turns is delicious. A widowed father and his son, who call each other "comrade," are each trying to save the other from an unfortunate matrimonial alliance, and to this end each drags the other to Beulah Land, where the comedy of errors continues with variations to a conclusion not to be here revealed. There are those who say no such happenings as Mr. Mowbray describes were ever possible in Beulah Land. But this sounds like carping criticism. If, by his imagination, a writer transports a colony of society folks, their games and accouterments, to a place he wants to tell a story about, who has a right to interfere? The labor is his.

Teaching of English (The). By Percival Chubb. (Teachers' Professional Library.) The Macmillan Co., New York. 5×7¾ in. 411 pages. \$1, net.

Reserved for later notice.

Tudor and Stuart Love Songs. Selected and Edited by J. Potter Briscoe, F.R.S.L. E. P. Dutton & Co., New York. 5¾×9 in. 142 pages. \$1.50.

A new collection of some of the most musical English lyrical verse. Seventy-one poets are represented by a hundred and thirteen selections, the biographical memoranda being limited to the years of birth and death of the authors; and where authorities differ the Dictionary of National Biography is accepted as final. The book is well printed on large pages, with decorative initials, and bound in white.

What a Girl Can Make and Do. By Lina Beard and Adelia B. Beard. Illustrated. Charles Scribner's Sons, New York. 5½×8 in. 391 pages. \$1.60, net.

This volume will be likely to prove a delight to girls with an industrious turn of mind. Numerous recipes for fashioning useful odds and ends are interspersed with all manner of games and plays and devices for merry-making.

Winslow Plain. By Sarah P. McL. Greene. Harper & Bros., New York. 5×7½ in. 290 pages. \$1.50.

Like former stories by the author of "Cape Cod Folks," this is a singular mingling of genuine, hearty humor, pathos a little overdrawn, perhaps, but yet sincere, characters very positively human, and construction and style astonishingly crude. The boys in this story are capital, the elder people not always interesting. Altogether the story presents an amusing picture of New England village life a generation ago.